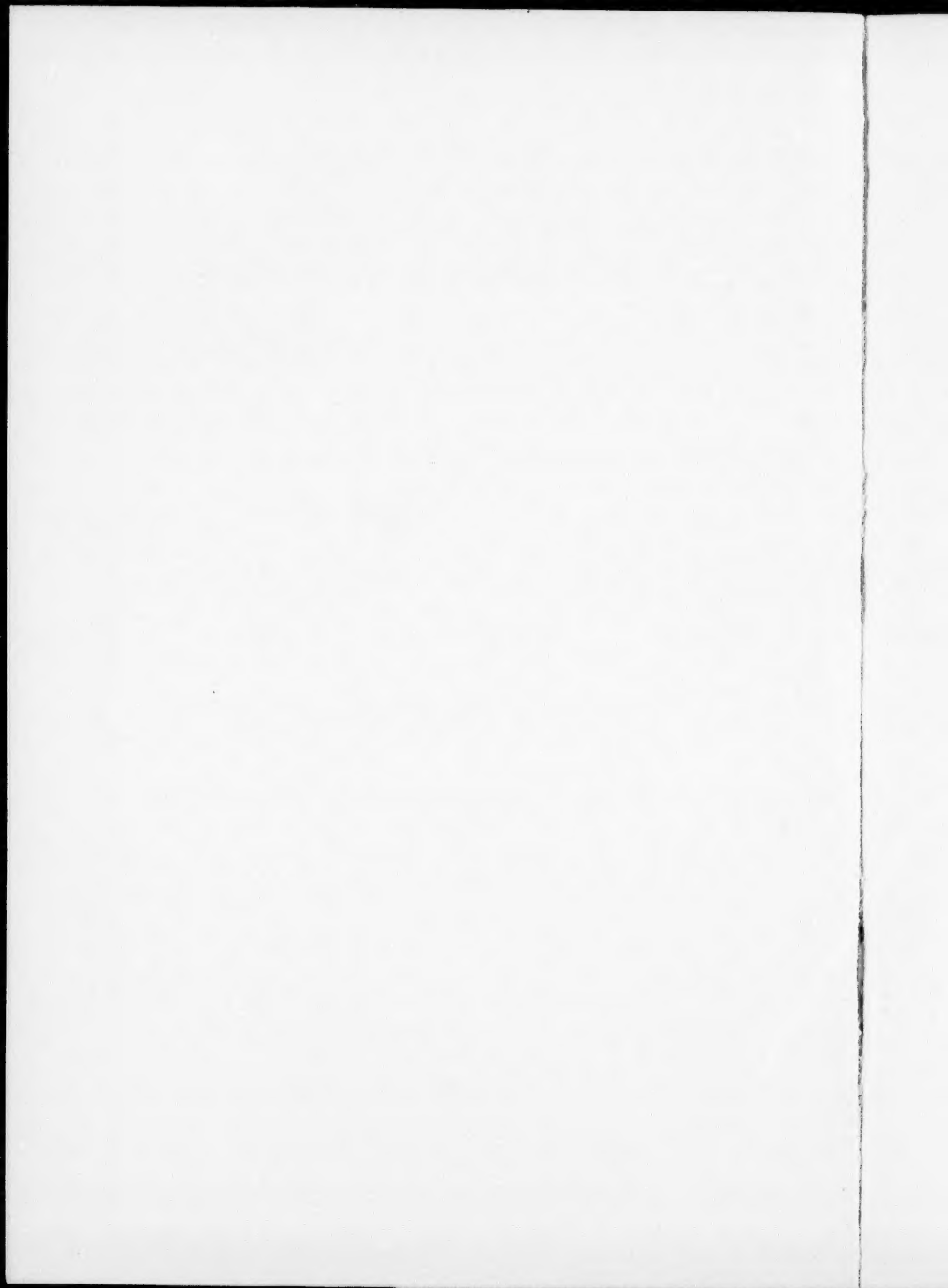




HAPPY



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# HAPPY

OR

## THE

### HOLY SPIRIT IN THE HEART



By  
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Toronto  
William Briggs  
Wesley Buildings.  
Montreal : C. W. Coates      Halifax : S. F. Huestis  
1899

Entered according to Act of the Parliament of Canada, in  
the year one thousand eight hundred and ninety-nine, by  
Melville A. Shaver, at the Department of Agriculture.

*"Know ye not that your body  
is the temple of the Holy Ghost,  
which is in you,  
which ye have of God,  
and ye are not your own?  
for ye are bought with a price;  
therefore glorify God  
in your body and in your spirit,  
which are God's."*

—PAUL.



## THE ABIDER.

John xiv. 16.

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O, the sweetness  
And completeness  
Of the life the Spirit giveth  
Unto each one who believeth  
In the Christ, towards Whom He every heart  
constrains !  
He allureth me before Him  
To adore Him  
In the whiteness  
And the brightness  
Of the high and holy heaven where He reigns.

There is union  
And communion  
In His pureness that impelleth  
Each true heart, wherein He dwelleth,  
Into harmony with all that doth refine ;  
So I gather, in His guiding  
And providing,  
Faith's foundation  
For salvation,—  
Love and hope sublimely glorious and divine.

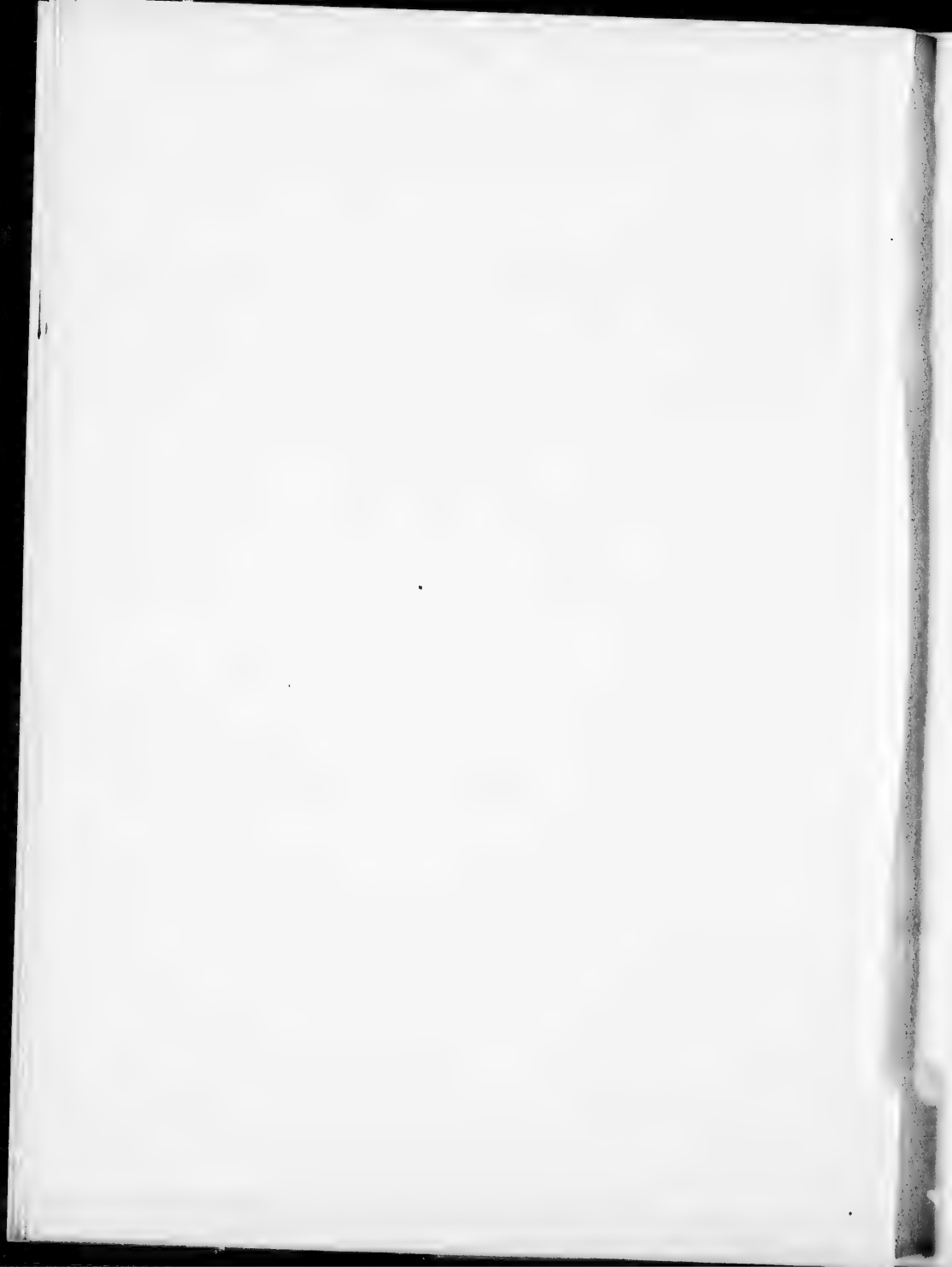


Teacher, Trainer,  
And Sustainer :  
He, my spirit's great Campaigner,  
Maketh me a boundless gainer  
By the prudence, grace and goodness He  
bestows.  
Every heart desire He heedeth,  
And so leadeth,  
As a lover  
Watching over,  
That I live in love's felicitous repose.

He resideth  
And abideth  
In my soul,—so joy increaseth ;  
Each unholy craving ceaseth ;  
He with me and I with Him work out His  
will :  
Prayer unceasing ; conscience tender,  
That doth render  
To another,  
Foe or brother,  
Word and deed that doth love's living law fulfil.

Hoiy Spirit,  
Thine the merit  
Of the knowledge of redemption,—  
Of each spiritual exemption,  
And the wisdom, light and purity I laud ;  
In Thy leading and protection,  
Pure perfection  
Is the dower  
Of Thy power ;  
Thou wilt yet present me faultless before God.

--LLEWELLYN A. MORRISON.



## INTRODUCTION.

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THE six addresses which this book contains were given to the ladies of my congregation, in a beautiful home beside the blue lake in Cobourg, in a series of four o'clock Tuesday afternoon meetings, through April and May, 1899. These meeting were originated, conducted and blessed by the Holy Spirit, to Whom the author ascribes all loving praise for His comforting and guiding. The addresses were much appreciated by the ladies, but there was no intention of having them published. However, the Spirit Who prompted them has guided in preparing them for print, that others may be refreshed by reading what really were heart talks about the Comforter Whom Jesus promised and sent. Though the topics are fully explained, yet the chapters are not pre-

tentious essays. The purpose is practical rather than philosophical.

I pray that the Holy Spirit may accompany these written addresses as He inspired their original utterance, for the one purpose that weary souls may realize the virtue and the preciousness of the Lord Jesus, and that impoverished lives may exemplify the beauty and the practicalness of the Christ ideal.

The talks were given, as I have said, to ladies, but they are eminently suitable for men, to assist them also in hiding the Incarnate Word of God in their hearts, that their lives may be "hid with Christ in God," and that they may, though busy, "dwell in the secret place of the Most High," and sweetly, securely "abide under the shadow of the Almighty."

M. A. S.

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HEART WORSHIP.



## CHAPTER I.

### HEART WORSHIP.

"His mother kept all these sayings in her heart."  
—LUKE ii. 51.

**H**EART worship is really the only kind of worship. There can be no church worship unless there is heart worship. We may go to church to worship, but we do not worship at all unless our heart is set on God, and its devotion calls forth in affectionate admiration of the Supreme One all the good and praise there is in our soul. Patronizing the house of God is not worshipping God. Attending the sanctuary is not adoring the Saviour. Worship is an internal thing. Man so far has grandly looked after the external,

but he is coming to realize that God regards the internal, hidden parts, that God requires the heart.

In fact, Jesus taught the Samaritan woman at the well that there is no need of going to any temple or church to worship God, for "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." "The true worshippers shall worship the Father in spirit and in truth." Moreover, "the Father seeketh such to worship Him." God is anxious to have us worship Him all the time and everywhere, and not at some special time or place. God is everywhere, and we must worship Him everywhere. God is a Spirit, and we must worship Him in spirit. A church is not a place where we worship God specially; for we cannot worship God in the church any more than we worship Him in the home, or in the store, or in any other place. In brief, we cannot worship God in church unless we

worship Him in heart. Certainly there are times when we can give ourselves deliberately to loving communion with God, but the worship in such times of meditation is the same in kind as the worship which prompts us to be reverent in conversation, honest in business, true and kindly in the home and everywhere.

A church should not be a sort of theological salve to give ease to a guilty conscience one day in seven. A church should not be a mysterious sanctuary to give the Sabbath attendant the impression that he is righteous if he is present in church regularly. The Sabbath day should not be a day for going to church to lay all our sins on Jesus as a scape-goat, and then let Him go, and forget nearly all about Him until next Sunday. The Sabbath day is not given to be a day of worship any more than any other day. The Sabbath is a day of rest, and it is an error to crowd it full of religious services

which prevent physical rest, and even mental and spiritual rest. The six days are for worship and work ; the seventh day is for worship and rest. We should worship God everywhere, and we should go to church to learn about God and of God, in order to better worship Him everywhere. This is the true use of a church, and this end of attaining knowledge of God that we may worship Him rightly is secured by pulpit explanations of the Scriptures, by Bible study in classes, by the fellowship and communion of spiritual minds, and other sanctuary exercises, which enable the Holy Spirit to reveal the truth about the Christ of God. We should realize this, then, that a church is not the true temple of God, but a church is a religious school where we learn what the true temple of God is, and how God comes into and dwells in that temple, and the responsibilities and privileges of His indwelling.

Our bodies are the true temples of God, for when our hearts are purified by faith in the blood of Christ, God the Holy Spirit comes into our hearts and dwells there. Not merely do we worship Him in the heart, but He is in the heart. So we worship a present God. He dwells in us. How blessed to realize this truth, that God is not merely with His children but in His children. When as sinful creatures we feel our sin, and come with confession and faith in Christ's blood to God, God pardons us freely for Christ's sake, and gives us His Holy Spirit to dwell in our hearts, and we become His children. Thus God is in us, and His gracious presence is the cause of our peace and our joy, and the cause of our utter disgust with self and the world and our increasing desire for Christ and heaven. And the whole secret of the Christian life is in allowing the Spirit of God in us to have right of way in us and through us.

I ask you, then, to worship God in your heart. If you are a Christian, even a young Christian, you can and must worship God in spirit and in truth. God is present everywhere, He is near you. But you cannot realize His presence in His world until you realize His presence in you. If you are trusting in Christ as your personal Saviour then God is in you, for He dwells in every believer. You must be quiet to realize His presence in you, and then your devotion will lovingly pour out before Him its wealth of tears and fragrant thanksgivings. For God's presence in you is your salvation. Your heart will become a Holy of Holies. In the temple at Jerusalem the inmost place of all was called the Holy of Holies. There did God dwell and manifest Himself to the priests. But that Holy of Holies was only a type of the human heart. The only place about you or in you where God can dwell is your heart ; and the only way you can

have any real or saving knowledge of God is by the revelations which He makes of Himself in your heart, and by your obedience to such manifestations.

Now heart worship is something different from head worship. Head worship is a matter of thought, heart worship is a matter of love. And the head cannot think right thoughts unless the heart loves rightly. For the centre of a man is his heart, and unless the centre is made right by Christ through His indwelling Spirit, the circumference of the man, his character and his life, cannot be right. Head worship is mental love, maybe, but heart worship is soul love. And if the soul loves, the mind will love: if the whole loves, the part will love. With the head I may revere Christ fancifully, as a superb, historical personage; but with the heart I must revere Christ believingly, as the Saviour, present by His powerful Spirit. There is too much fancy about our Christianity

to-day, and not enough faith. There is too much head assent, and not enough heart assent. There is too much mental worship of Jesus Christ which is fashionable and ridiculous, and not enough heart worship, which is self-denying and loyal. For with your mind you cannot know God, but with your heart. Your mind is valuable only as you let your heart use it. God cannot be thought out as a problem in geometry, but He must be loved out as a problem in friendship. God is love, and only love can apprehend and know God. Love Him, and you will know Him. Love Him much, and you will know Him better. Love Him supremely, and you will know Him supremely. He abides in your heart, so worship Him there, love Him there, and, by the law of an interpretative sympathy, you will come to know Him Whom to know is life eternal.

Again, worshipping God in your

heart will not make you absent-minded. You may think that if you set up a shrine in your heart and worship God there continually, as I exhort you to do, you will be forgetful often of duties and deeds of love. But not so, for the only thing you will forget will be self. And that will be a grand achievement, to forget self. In looking to God and worshipping Him you will lose sight of self and be conscious only of Him and His love. But to be conscious of God is to be conscious of others and their true needs. God is always thinking of others, and when you think of Him you must think with Him of others. So worshipping Him will not make you absent-minded, but rather you will become sincere toward every soul and helpful toward every heart. You will have the ability of grace to serve others in love, for in worshipping and looking to God you not only forget your selfishness but your personality is realized and developed by

His presence in you. Thus you will have presence of mind in the midst of the despair and worry and unrest about you, and you will be able to minister many a loving solace to weary souls.

Now, in conclusion, I would have you understand plainly that it is the Comforter, the Holy Ghost, Who is in your heart and Whom you worship in your heart. Jesus said, "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." Jesus did depart, and did send the Comforter. And that Comforter, even the Holy Ghost, is in your hearts if you are trusting truly in Christ, and you must worship Him and know Him and receive Him fully. Christ is not here. He is risen. He is ascended. He is in heaven at the right hand of God. It is a mistake, because confusing, to think or teach that Christ is here. Truly He said, "Lo I am with you alway," but this He spake of His Spirit.

By the Comforter Christ is with us and in us. And we should give ourselves up to the Comforter, we should love, obey and worship Him. For when we honor the Comforter we honor Christ, even as when the Jews honored Christ they honored God. Let us remember that Christ is not here but the Comforter is here, and when we hear people speak of Christ here or in us they mean the Spirit of Christ here and in us.

I know of no truth which will so readily and effectively revolutionize methods of Christian experience and gospel work, which sadly need revolutionizing, as this plain truth of God the Comforter dwelling in, delivering, developing and dispensing by charity believers in Christ. Paul did say, "Christ in you the hope of glory," but he manifestly meant the Spirit of Christ, for "if any man have not the Spirit of Christ he is none of His." Or if Paul meant more than this, he meant the

character of Christ which is formed in you. And how is this done? I used to think from what I was taught that Christ in some way literally came into me, or His love came into me; or the Holy Spirit in me, I used to think, revealed the risen Christ to me as a professor of art would stand and describe a landscape for my entertainment and æsthetic inspiration. But I was mystified, not helped, by such teaching. For I could not imitate Christ, nor could I successfully appropriate Him. I remained unsatisfied, until I saw and experienced the truth I am trying to make plain to you. How is Christ formed in you? Simply by the Holy Spirit in you prompting you to do or not do certain things, and by your complete obedience to the Spirit's voice. That is the secret of Christian attainment. You are the clay, the Spirit is the Heavenly Potter. He moulds you after the fashion of Christ. He will

pain you, but He will also comfort, for He is the Mighty Comforter. He will humble you, but He will also beautify, for He is the Divine Beautifier. You must keep "looking unto Jesus" that the Holy Ghost may be able to draw the likeness of Jesus on your soul. The Spirit's fruits or accomplishments in you will be beauties of Jesus in you. Thus you will "win Christ." This Comforter is in you, if you believe on Jesus. Get to know Him, for truth, apart from the Spirit of God, is a cold thing, and cannot save or sweeten. Truth must be associated with a personality. Truth must be the outcome of friendship. The Holy Ghost in you is your Friend, your Lover. Commune with Him and you will become Christlike, and be able to communicate the truth in love. The world needs sympathy, truthful sympathy, and that you will be able to give the world if you worship God the Holy Ghost in you and be obedient to His

wise counsels and be comforted by His  
tender comfortings.

“Take time to be holy,  
Be calm in thy soul ;  
Each thought and each motive  
Beneath His control ;  
Thus led by His Spirit  
To fountains of love,  
Thou soon shalt be fitted  
For service above.”

lis

HEART FULNESS.



## CHAPTER II.

### HEART FULNESS.

"The supply of the Spirit of Jesus Christ."

—PHIL. i. 19.

EVERY heart is full. But every heart is not rightly filled. Some hearts are full of self. Self sits on the heart throne, and egotism rules the soul empire. When a person thinks of self, talks of self, does business for self, seeks amusement for self, his or her misery is about as complete as it can be. You may be occupied with external things and yet be supremely selfish. Self may deceive you; you may be really selfish and not know it, for there are various ways of gratifying or worshipping self.

Some hearts are full of home cares. They are "troubled about many things." But though such people complain bitterly at times that they have irksome, wearying duties, yet they do not try to lessen their labors. They really do not desire to do less. They like to worry. Many, many there are who just like to worry. Sighing is their characteristic mood, and they imagine that unless others fret, they, too, can do nothing. But worry is a sign of weakness, and wherever there is weakness, there Christ is wanting. Other hearts are full of worldly concerns. They desire to possess earthly things. Their affections are not set "on things above." And some are filled with social affairs. Their life is a social anxiety. Their success is a social appearance. Still other hearts are filled with literature, art or reform. Such people are Shakespearean, æsthetic or political oddities.

Again, there are many whose hearts

are full of church work. They are more anxious about God's work than they are about God. Many ministers have so much theology and church in their hearts they have no room for Christ. Religious work would be more of a success than it is to-day, and an easier success, if we had fewer church hearts and more Christ hearts. The Jews had so much religion they had no room for their heavenly King. Bigotry is not belief. We should get godliness by getting God. We do not need divine blessings so much as we need the divine Benefactor. Christian professors must possess and be possessed by the Holy Ghost, for the only hobby there is any sanity in having in this world, in view of the awful facts of sin and God, is the spiritual hobby. The only real work God requires you to do is that of working out your salvation. This is the greatest work in the world, and the grandest. It is the hardest and the

happiest. Other toil makes men perspire, but this necessitates bloody sweat. Christ has accomplished much for you, but you must accomplish much yourself by His indwelling Spirit. Only God should dwell in your heart. Only God should fill your heart. God made you for Himself, and nothing less than God will satisfy you. And your spiritual lungs should not be filled with worldliness, nor religion nor anything else to hinder His inbreathing of Himself by His Holy Spirit into your soul, and prevent your enjoying the pure atmosphere of His love.

Now, I have said the heart is the real Holy of Holies. There God must dwell in fulness. His blessed presence, by His Spirit, should fill us completely. But God's temples are sadly desecrated to-day. The hearts of His children are occupied with unholy things. Jesus, by His Holy Spirit, must to-day drive out of the temples of our souls the "oxen,

and sheep, and doves, and the changers of money." Our hearts must not be houses of merchandise, nor pleasure, nor lust, but houses of prayer and praise. With the Spirit's "scourge of small cords," that is, with His gentle afflictings and testings, our heart temple must be cleansed. Even the pretty things, the foreign doves, that inhabit our sacred courts, must be banished, to make room for the Heavenly Dove, the Spirit. There must be a complete house-cleaning of the heart. All the privilege carpets, over which flattering friends have walked, must be taken up, and dust-beaten and aired. The vain pictures, which greeted the public eye, must be removed. The dishonest sweepings behind the broom of pride must be taken out. The cobwebs of carelessness must be taken down. Fresh air must fill the rooms. Parental traditions must be brought in. The old Bible must lie on the front table. The

family altar must be restored. Hymns of devotion must be played and sung. The friends of Christ must be welcomed and entertained. The children must be brought in from the kitchen, and be loved and trained, and not be left for servants to care for. In brief, cleanliness and sanity and order must be established in the home of the heart which has been holding high revel and forgetting God.

Many Christians, who received surely the Holy Spirit when they began to trust in Christ, have not allowed the Spirit in them to have right of way. They have felt His gentle promptings, but they have acted selfishly. So now they are in a strange state. They cannot say they are not trusting in Christ, but they are not satisfied. They are—

“ Sometimes trusting, sometimes doubting,  
Sometimes joyful, sometimes sad.”

All such have tried to “serve God and

mammon." They must now dedicate their heart to God alone. Things that maybe are not sinful they will need to give up. Weights must be laid aside; and you can always tell a weight, it is something you are doubtful about. Do not trouble asking somebody if it is not right, but give it up at once. A poor man can surely afford to give up his toys to live in a palace. If there is to be any palace for you in this world it must be within you. Your heart is either a prison or a palace. You are either bound there or you are free there. God wants to make your heart a palace, a garden of Eden, a temple where He can dwell and commune with you. It is painful indeed, the heartache and the weariness there is among believers. I plead with you to just give up all for Christ and He will come in by His blessed Spirit and fill you with joy, and you will know no more weary days or nights. Make room for God.

“Room for business, room for pleasure,  
But for Christ, the crucified,  
Not a place that He can enter  
In the heart for which He died.”

There are three classes of people in the world : (a) Those who are unlike the dwellers in the home at Bethany—they will not even admit Christ into the home of their heart. Such are not Christians at all. If you have not yet made room for Jesus in your life make room now, and open the door of faith and welcome Him freely in. Jesus by His Spirit is standing without at your heart's door and is tenderly saying, “Behold I stand at the door and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me.” That questioning in your mind, that thrill, that conviction—these are the Spirit's knocking at your heart's door. Say to Him you will serve Jesus. Invite Him in. He will save you thus. Do not let Him depart. (b) Those who

are like Martha—they let Christ into their home but they themselves are busy early and late in the kitchen and cellar, while He sits waiting in the parlor. Such are professing Christians who have no communion with Christ. They are like the five foolish virgins who had no oil in their vessels. I beseech you do not merely believe in Christ, but love Him and talk with Him, for by His Comforter He abides in you. (c) Those who are like Mary—they not only let Christ in but they also sit at His feet and learn of Him. There are very few of this class. But this is what I mean by making room for the Spirit. Let Him have more than a parlor pre-eminence. Let Him come into the kitchen with you, after you have communed with Him in the parlor, and He will help you to serve in the kitchen. You will find He will commune with you in the kitchen, and the kitchen will seem a parlor, because whatsoever you

do when you give up all for Him and worship Him must be done as for Him, and nothing is secular any more, but everything, even dish-washing, is sacred. Just as everything which a precious child handles is of importance to the fond mother, so everything you need to do is sacred to God who loves you.

Realizing, then, your emptiness and need of God, consecrate yourself fully to Him. Determine by your will to serve Him. Then behold the fulness of supply there is in Jesus for your aching heart. "He that spared not His own Son but delivered Him up for us all, how shall he not with Him also freely give us all things." "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Ask God to give you, to fill you with the Holy Spirit. By faith receive Him from the risen Christ. As you took pardon and peace from the

crucified Christ, so now and ever take the Comforter, the Spirit, from the risen Redeemer. You ask for the Spirit. Jesus says, "Receive ye the Holy Spirit." So receive Him. By your faith invite Him in, and thank Him for coming. It is not some influence or blessing you are receiving. It is the Holy Ghost, Who is a divine personality and God. And you will know when He comes in. A delicious comforting will fill you. Then be careful to obey His gentle voice. He does not speak audibly, He impresses you. Paul puts it nicely when he says he was "pressed in the spirit." The Spirit in you will thus suggest what you should do. He will not force you. But He will bless you if you obey implicitly, and give you more of Himself. You will have the worst sadness a soul can have, if you refuse to obey His least request. It is so simple! Do not make it hard! Keep consecrated. Keep believing. Keep filled. If you keep the

door of your house open, the sunshine and air will pour in. If you keep your faith in Christ, the Spirit will pour into your weary heart, until, the habit being formed and without any effort any more on your part, the blessed Comforter will consciously dwell in you. Never mind trying to analyze your heart, just surrender yourself fully to Christ, asking Him to subdue your will to the wishes of His loving will, and immediately by faith take now and ever the Holy Spirit Who flows freely and fully from the risen Lord. Be filled with Him. When He dwells in you at first He will try you. Be careful to obey His least prompting. Obey at once without any questioning. But if you do grieve Him, as I did many times before I appreciated His presence, instantly get alone with Him and ask forgiveness, and He will come again. As often as you need Him, wherever you are, invite Him to possess you and guide you. Thus

your heart will be filled with God the Comforter, and you will praise Him day and night for His wonderful manifestations and indwelling and leading.

As a result of the Holy Spirit's presence in you, you will be pure in heart, and so, pure in life. You live from the heart. The indwelling of the Comforter is the secret of heart purity. If some one had only told me that years ago I would have thanked them sincerely. It was impressed upon me by teachers of religion that I had to get some blessing of sanctification, and then another blessing of entire sanctification. But I found out after weary struggles and failures that what I needed was not some sanctification, but the Spirit of God, the Comforter. And when the Spirit came in, then there was sanctification. How simple! "Through sanctification of the Spirit." True, the Holy Spirit will not dwell in your heart unless it is pure. But that which makes your heart impure

is foul or selfish desire, and if you by your will-power desire to be pure, and ask Jesus for the Holy Ghost to dwell in you, He will come instantly into your heart. Your sanctification will be complete then if you allow the Spirit to rule in you. But if your will-power has been weakened by habits of sin, the Spirit will purify you gradually, paining you to perfect you, reinforcing your will until you choose God supremely. I would emphasize this fact, that all the work of salvation in you is done by the Holy Spirit. Therefore receive Him, know Him, and obey Him fully. Talk to Him as your True Friend, for your purity and your salvation are the results of His holy and inspiring fellowship. And your heart will not only become pure, desiring only what pleases God, but your heart will be filled with love, even as your body is full of blood. And just as when your body is injured or the skin is pricked, the blood shows

itself, so when criticisms or insults or testings come to your life, only love will be manifested.

Now, as a last word, I would like you to understand how full your heart is when the Holy Spirit dwells there. Jesus said, "If a man love Me he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." This is indeed wonderful. This is a greater mystery than the mystery of the Godhead, because this is the Godhead in us. I said in my first address that Christ is not here, and when we speak of Christ here we mean the Spirit of Christ, the Comforter. That is all true in order to have names correct, and to be intelligent for the sake of expediency. Christ is not here. His personality is in heaven, and we wait for His appearing again. But we must allow for the Three Persons, or Subsistences in the Godhead. And wherever One Person

in the Trinity is present, the Three are present. So Jesus mystified indeed the Jews by saying, "He that hath seen me hath seen the Father;" and the Holy Spirit dwelt in Him also while He was in the flesh. So when the Comforter abides in the believer, God the Father is there also, and Christ the Son. This is wonderful, but we cannot understand it, for we cannot comprehend the Trinity in Unity. The mystery should not stagger us as to how the Three are present in us, for it is a great mystery as to how the Spirit is in us at all. The fact that God the Father, and Christ the Son, are present in us with the Holy Ghost, ought to surely inspire us to be unceasingly thankful, and prayerfully watchful and obedient. What a fulness for your heart and mine! The Godhead in us! Is that not fulness enough? Does not God love us? Though the Father and Son are with the Spirit in us, yet we should

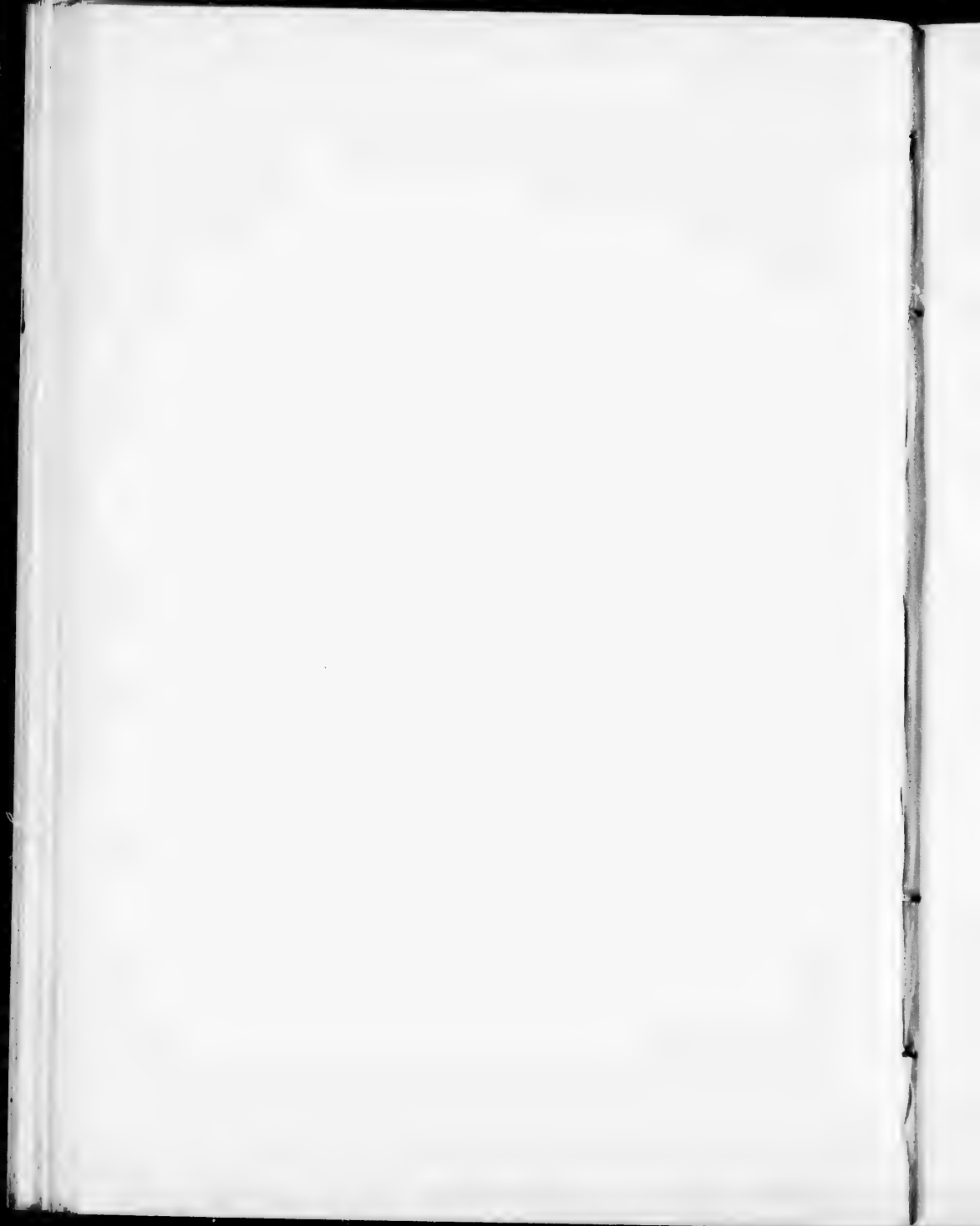
address the Godhead in us as the Spirit, the Comforter. We should think of the Spirit in us, give up to the Spirit in us, commune with the Spirit in us. For the Spirit in us is a divine personality, our God and Comforter. Christ is the Door. By Christ we go into God, and by Christ God comes into us. We should pray to God the Father through Christ, but we should commune with the Comforter in our hearts. And whatever our occupation may be, we should do everything to the glory of God, and in the power of His Spirit of love.

“ So all the while I thought myself  
Homeless, forlorn, and weary,  
Missing my joy, I walked the earth,  
Myself God's sanctuary.

“ God is never so far off  
As even to be near ;  
He is within, our spirit is  
The home He holds most dear.

“ To think of Him as by our side  
Is almost as untrue  
As to remove His throne beyond  
Yon skies of starry blue.”

HEART SWEETNESS



## CHAPTER III.

### HEART SWEETNESS.

"Singing and making melody in your heart to the Lord."—Eph. v. 19.

SWEETNESS of heart means something more than a joyful appearance or a pleasant manner. A joyful bearing and a pleasant disposition are social requisites, as no one desires a sullen companion. The very word friendship suggests brightness and courtesy. The morose person is shunned. The gloomy, serious mind is unwelcome. For this reason the godly soul or the soul that is seeking after God is not popular. The world does not want goodness, it wants geniality; it does

not want love, it wants laughter ; it does not want strength, it wants show. Because repentance makes one real, and salvation makes one serious, the frivolous world contemns Christian hearts.

But though the world is vain, and does not appreciate truth or the love of truth in personalities, yet believers are often to blame for the indifference by which worldlings crucify afresh the Christ, because believers betray the lovely Christ by their unflashing gold of cheerless testimony into the unwitting hands of such worldlings. A soul that has awakened to the reality of Jesus Christ should certainly be serious, but should not be sad. The only reason why a Christian is clumsy, care-worn, controversial or cheerless is that he or she, while consecrated and conscientious, has not yet realized the fact and the power of the resurrection of the Lord in Whom confidence is placed for salvation. And until such earnest

souls do realize that Christ is risen and ascended into heaven and that His promised Spirit the Comforter has come and is here, near them, in them, waiting and longing to reveal Himself; and until such anxious hearts talk with the Holy Spirit and allow His blessed friendship and fulness to possess them, so that worries and desires and plans are submitted to Him that His wisdom may be obtained and His promptings obeyed; — until the Holy Spirit is known Christian people will not be truly happy, nor will they bear true testimony concerning Jesus.

While it is a fact that God's children have no need to appease or please worldly people, yet God's children, by their habits and manners of love, will strongly witness for the divine truth and convict unbelievers by such noble behaviour. The culture of the Cross receives its finishing touches as well as its rudimentary knowledge and rugged

discipline from the hands of the Holy Spirit, Who is the wise Teacher and Trainer of heavenly deportment. Young ladies need to-day professors who will give them something more than superficial knowledge and artistic manner. There is too much brain culture, and not enough heart culture in these times. Young people are taught to act from the head, but the result is a miserable failure, for when the time for acting comes the acting is done from the heart. Every performance that gives delight is a heart performance. Children are entertaining because they act from the heart. Heart acting is natural, real, and free. Therefore it is joyous. Any other kind of acting is artificial and pretentious ; and the teachers of knowledge to-day are mostly teachers of the artificial and pretentious. To teach and illustrate theories is to impose upon and fill up the youth with your own originality or that of others, and to leave the

soul and its originality unawakened, except as some flash will reveal self to the youth. So education is a chance work, it is not the scientific thing it is supposed to be and ought to be. Why do the youth come out of the schools and colleges with no flesh on their mental and heart bones? Why have they no tact and love to take hold of life? Why are they practically ignorant of the real conditions and needs of men? Why have they not power to alleviate social distress? How is it the youth are trained to have great ambitions for self and are given sharp ability to achieve such ambitions, and are trained to forget ideals of unselfish usefulness and social good? It is all because the heart is neglected. If knowledge is not acquired by love and directed by love it is worse than simple ignorance. If education makes the youth clever while it neglects to make them good it is a vile process. If you put ideas into the head

and do not refine the heart you are educating the youth away from himself. You need not think the heart will get better just because the head gets wiser. The head is not a "good Samaritan." It will not come down to the heart. Indeed the head will assist the "robbers" to weaken and abuse the heart. Knowledge will make a person vain, unless love is strong. When love is strong, then the heart will use knowledge for personal betterment and social uplifting. And that is the ideal way. The heart should use the head, but the head should never use the heart. Love should control all things. If the heart basis and not the head basis was the basis in our educational system, there would be chaste manners and fewer mannerisms in our youth, there would be more reverence and less ribaldry, there would be true nobility and less nonsense.

The world needs frank examples of sobriety and gallantry. All such wit-

nesses are consciously or unconsciously the work of the Holy Spirit. I am asking you to discern that true refinement comes from God. God is so refined that He is holy. We must be refined by His Spirit dwelling in us and showing us what is true and lovely. If we could get the culture of Christ, the refinement of love, somehow taught in the schools without the managers knowing that it was of Christ, that it was religion, the desired end would be accomplished. Teachers do not see that God is light, and that all betterment even to scholars comes from God. Teachers are afraid to see this for some reason or other. So they are unconsciously being used by God's Spirit to increase knowledge and goodness in the earth. How much better it would be, how much easier, how much grander in rapid results, if every teacher consciously knew the Holy Spirit, was indwelt by Him, directed by Him, and had personal talents brightened

and used by Him! How the eyes of the scholars would brighten! How the contact of teacher with pupil would be electric and not elegiac! How the fifth proposition would be clearly demonstrated by the logic of love! How the hours would be happy, inquiring into the truths of nature and numbers and nations! There would be no gruffness in the teacher, but gentleness. How can the youth be refined by fits of temper and words of unkindness? I do not mean to say that teachers are bad, but they are not inspired. There were never so many good teachers as to-day in our schools, but there was never so much need of holy character in teachers as to-day. We do not want creeds or religion taught in the schools. But we do need the plain facts of Christ's revelation respected in our educating process, and this involves the placing of emphasis on the soul and not the mind, the enlightening of the heart as well as the

head, the disciplining of the love as much as the thought. We do need in the schools, as everywhere else, individuals as leaders and instructors who have discerned the divineness of life, and who have by the Spirit of God dwelling in them the ability to teach from the centre, describing as complete a circle as their human circumference will allow. It would be a grand achievement if we could get teachers indwelt by the Spirit of God, for they have greater influence than any other individuals not excepting preachers, and they then would be able to beautify lives as well as broaden intellects.

I entreat you to allow the Spirit of God in you, if you are a believer, to sweeten or sanctify your love that your life may witness beautifully for truth, for it is by such witnessing God's kingdom is to be extended. Not only are you to behave kindly for this reason, but by a saintly demeanor you person-

ally will rise on stepping-stones of your dead self to higher things. If you are insulted or slighted do not turn sour, but die to self, act forgivingly and thus rise to a truer and sweeter disposition.

I have said that a Christian should not be gloomy, though serious. His profession should be one of peace and joy. But let us remember, that just as the world cannot give the peace which Christ gives, neither can the world understand His peace in us. It is a divine peace, and an unbeliever cannot know or appreciate the beauty of that peace in another. We need not try to make the world think we are happy. The world does not care whether we are happy or not. And we should not be dismayed if the world misunderstands our happiness. A Christian's joy is different from a worldling's joy. There is a quietness about a Christian's joy ; there is an excitement about a worldling's joy. Do not try to make your joy show better than an unbeliever's. If there is

sweetness in sugar it will sweeten, and the sugar-bowl need not be pretentious. Your peace will display itself noiselessly, and your life will be easy and content. Just be yourself sweetened inwardly by the Spirit's balm and fragrance. Throw away all dignity and all posing, and act naturally or lovingly from the heart. Though a joyful appearance and a pleasant manner are often superficial virtues for the sake of social fame or success, yet they may be, and ought to be, the genuine manifestations of sweetness of heart, for "a merry heart maketh a cheerful countenance."

It is melancholy to behold how gay people seem to be when they really are unhappy in heart. It is noble to appear strong, even though one is weak, from the heroic standpoint.

"For the test of the heart is trouble,  
And it always comes with the years,  
And the smile that is worth the praise of  
earth  
Is the smile that comes through tears."

But to appear well habitually when one is not right is hypocrisy and contemptible. Worldly people have a nice exterior. Behave well and you will be a social success. Behave excellently and you will be idolized. Behave perfectly, according to Parisian patterns, and you will be famous. Flatter and fawn, and you will be applauded. But be truthful, and you are unpopular. So when Sir Henry Irving told a London audience in his play, "The Medicine Man," that he could find as much moral weakness in the West End of London as he could find delirium tremens in the East End, the fashionable audience did not applaud. It is distressing the dishonesty there is among the better class of people in trying to be what they are not. If men and women, instead of trying to be pleasant, would spend the time in refining their natures by communion with God, being pleasant would be easy. Old Socrates was right when he said,

"the way to gain a good reputation is to endeavor to be what you desire to appear." It would, indeed, be a happy world, if people were as happy as they seem to be.

Now I would remind you that sweetness of heart is not a natural endowment. There are some who naturally are really bright and beautiful. Selfishness is foreign to their character. They always act freely, and are always winsome. But such people are uncommon. Moreover, their joy is not the deepest joy. It is a good feeling, rather than a gracious feeling. It is an exuberance of natural spirit, rather than an overflow of the divine Spirit. Those who have a nice disposition naturally rarely realize their need of the perfecting fellowship of the Comforter. Whereas a soul, which feels its moral ugliness by selfish impoverishment, may be purified by the indwelling Spirit of Jesus, that a fragrance more tender than perfume of

flowers will emanate from its refined personality. Do not be discouraged by thinking that some Christians can easily be pleasant. If there is true geniality in any soul, it is the result of humiliation and renewal by divine processes.

Neither does heart sweetness depend on virtuous environment. Very often those who are surrounded by favorable influences are the least honorable and happy. "A man's life consisteth not in the abundance of the things which he possesseth." A man may live in a palace, and yet be a genuine pauper. And a man may live in a cabin, and be a real prince. It is not where you live, but how you live. It is not where you are, but what you are. Some people think if they had wealth, they would be happy. But you cannot be made happy from the outside. I do not care where you live, you can be as joyful one place as another; and you cannot be any more joyful really one place than you are another. You

cannot get happiness by travelling, nor marrying, nor money-making. You will get happy as you get holy. And that is why God wants you to be holy. Be holy, and you will be happy. Because the law of holiness or love is unselfishness. The more unselfish you are, then, the happier you will be. Only selfish people are unhappy. "It is more blessed to give than receive." The only possession that really enriches is love. Love brings a wealth of sympathy and a fullness of gentleness. The person who is the most gentle is the greatest. What a true soul does do is good, what that soul can do is better, what it would do is best, and this shall receive the reward. So there are uncrowned heads in the low places of life. Some of the sweetest souls in this world are to be found in wayside cottages on beds of pain. These shut-in ones are really saints. God loves to help the weak, for they love to have His help. If you can need God, and

empty your heart of all else, He will dwell in you wherever you live, and your graciousness will cast a halo over the whole sphere of your influence.

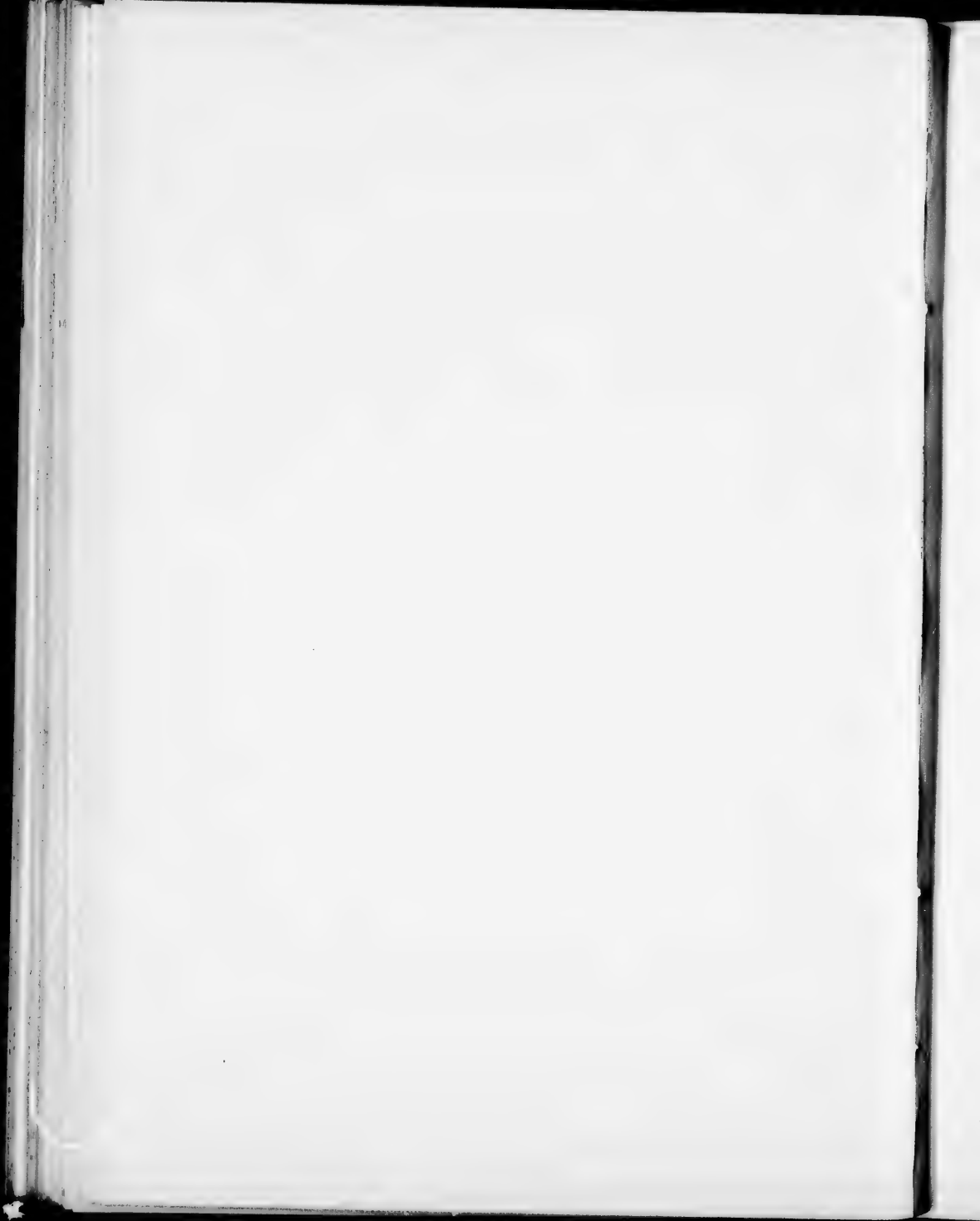
Now, from what I have said already, you will have discerned that heart sweetness is a result of the Holy Spirit dwelling in the heart. To love in the heart is to be sweet in the heart, and to love from the heart is to be sweet from the heart. You cannot love in or from the heart unless God is in the heart. And you cannot really love anybody unless you love and worship God. You cannot be sweeter to anybody else than you are to Jesus. You cannot sing better to anybody else than you do to Christ. You cannot hold truer fellowship with anybody else than you hold with the Comforter. You cannot be an inspiring friend to anybody unless you are an adoring friend of the Holy Ghost's. Please remember this, you cannot be sweeter to anyone else than you are to Jesus Christ. You may

on occasions try to say sweet things and to be sweet, but it is only trying. Love God in your heart, for He is in your heart if you are trusting in Jesus as your Saviour, and you will love people. Commune sweetly with the Comforter Who is God in you, and you will be able to commune sweetly with souls. There is no other way. All other ways are wearying and failures. The divine method is the most delightful. It is not a policy, it is a principle. Happiness becomes a habit when we commune with the Comforter. Just as there is a fragrance from the rose, so there will be a sweetness from your soul if you abide in God.

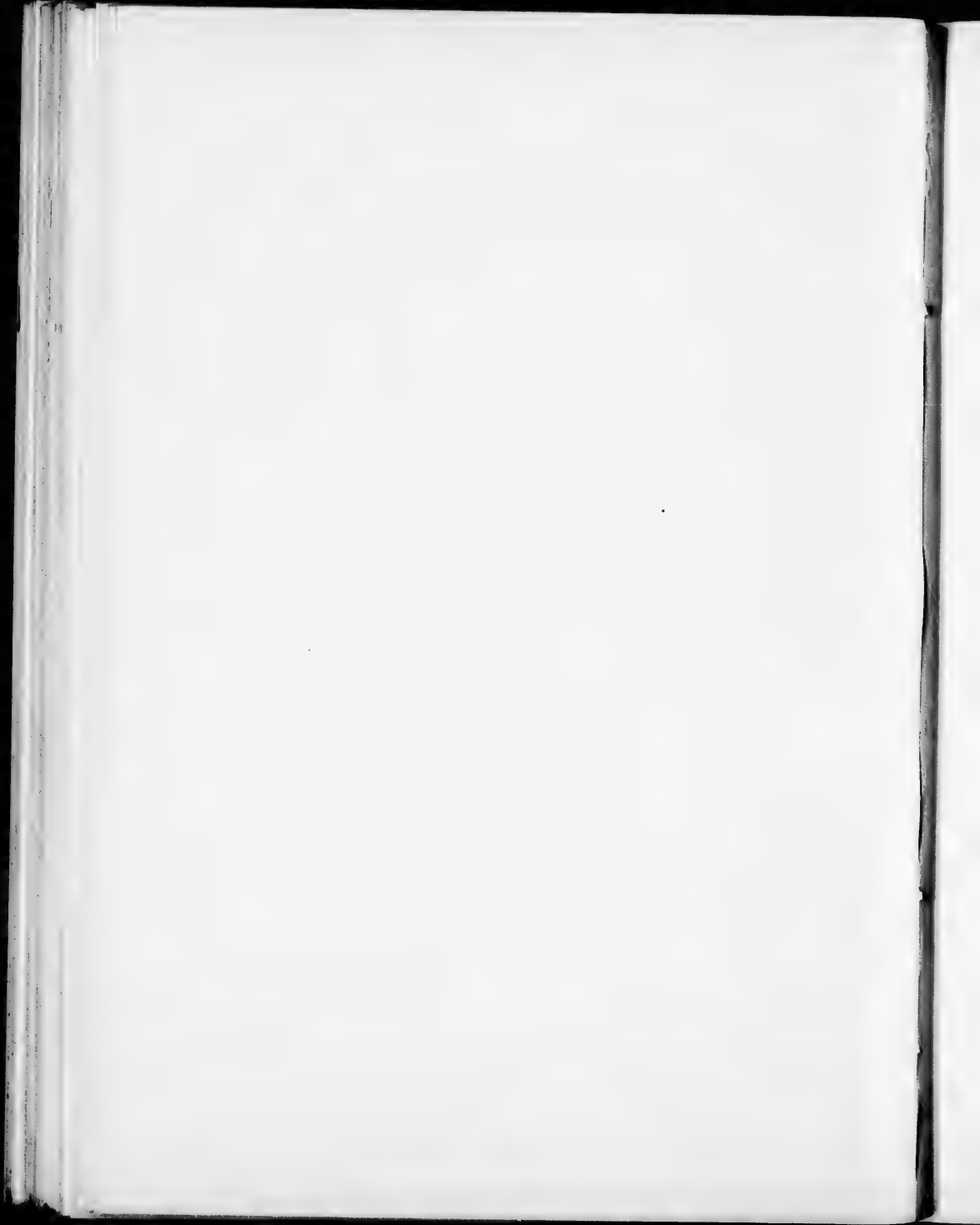
Now there is only one condition required of you if you would be truly happy in God. You must cast all care on Him. "Cast thy burden on the Lord and He will sustain thee." He will not sustain you until you cast your burden on Him. Having told Him all by communing with Him in your heart,

leave all with Him. Do not worry even about your burden, for you might as well carry your burden as carry its worry. Cast burden and worry and all thought about the whole matter on Him, then He will sustain, and your poor heart will experience wonderful comforting. If the worry comes back, give it again to God. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." What is "it"? "It" is whatever you are anxious about. God will answer your requests as far as it is wise. You are anxious about some blessings; God is concerned about you. So "He shall bring it to pass." "It" is your personal perfection. That is what God will bring to pass. He will bless you and others thus. Cast all upon Him, and be sure of this, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." So "rest in the Lord, and wait patiently for Him."

Rejoice in Him. You cannot, maybe, you should not if you could, rejoice in your affairs or blessings. "Rejoice in the Lord." Always rejoice in Him. Let your happiest hours be those spent in communion with Him. Talk to the Holy Ghost in you as your Dearest Friend, and He will fill you with joy. You will be able to delight in the Lord then even though outward conditions are unfavorable for you, and if you wait patiently and delight yourself in Him He will give you the desires of your heart, and astonish you by His goodness. So while you are obtaining favor thus with God you will be obtaining favor with man, for your contented spirit and joyous bearing in your life of love will be the gracious effects of the worship and trust and sweetness in your heart.



HEART WISDOM.



## CHAPTER IV.

### HEART WISDOM.

"The wise in heart shall be called prudent."

—PROV. xvi. 21.

HEART wisdom is not the same as head wisdom. Head wisdom is wisdom of thought, while heart wisdom is wisdom of love. Head wisdom is clever, but heart wisdom is kindly. Head wisdom is speculative, but heart wisdom is practical. Head wisdom is a matter of opinions, but heart wisdom is a matter of convictions, and the world is moved by convictions. In the social state to-day there are many standing around with the pigeon-holes in their heads filled with opinions and theories. Such people are nice and ornamental and

eloquent, but they are not nimble and operative and enthusiastic. Their suggestions are entertaining and exhibitiv, but not electric and efficacious. They have been well-informed, but they are not well-disposed. Their heads have been educated, but they themselves in their hearts have not been enlightened and energized. They are learned, but they are not loving. And though a few people are moved by great thought, the world is helped by great love. So while head wisdom is standing looking on, heart wisdom is around behind the scene alleviating the distress of the sick and weak. Head wisdom plans a way ; heart wisdom finds a way or makes one. Head wisdom is diplomatic and rambling ; heart wisdom is disciplined and ready. Head wisdom is idealistic and ingenious ; heart wisdom is independent and ingenuous. Head wisdom desires to do things correctly ; heart wisdom desires to do things charitably, and in

the charitable performance there is more correctness than there is in the other. Love makes fewer mistakes than reason. Self may enter into and mar reason in its performance, but love is unselfish, and therefore true in its acting. The convictions of the heart indwelt by the Holy Spirit are usually right, and will make better the world, even if they do seem rough and revolutionary. The world needs loving hearts; it is weary of wise heads. The times demand the dash of earnest souls. For the man who lovingly does something is infinitely better than the man who is going to do a great thing.

Certainly there need be no quarrel between head wisdom and heart wisdom. They cannot be separated in reality. In practice they ought to work together, and they do. But in college they are separated; in schooling they have not equal rights. The one is treated indulgently, as a pet child; the

other is treated indifferently, as a dunce. However, there is much divinity in a dunce. The lads who wore the fool's cap in school have been applauded for their cleverness in later life. And Jesus desires to make disciples of the dunces. He seeks the foolish and the weak. He values the pearls which wise-acres do not prize. Human hearts are dunces, and are outcasts from educational and even theological seminaries. They cannot be trained there, because the professors are not proficient enough in humility to be patient with them, nor religious enough to be reverent and real, nor divine enough to be discerning and devoted. So youthful hearts, frivolous but unhappy, lie outside the fold of scholastic care, and are the prey of newspaper wolves and night beasts. But Christ, the Good Shepherd, comes seeking the outcasts. He cares for hearts, and trains and develops them, so that they are fit for the heavenly kingdom. Thus the

dunces are promoted and honored, and their despoilers and despisers will be called into judgment. For not all hearts will be saved, because Christ's work is not helped by educational methods as it might be. A person who professes to polish another's mind and make it clever receives the praise of men, but a person who helps to perfect another's heart and make it clean will receive the praise of God.

For this reason Jesus is called the Good Shepherd. Other shepherds see after minds and thoughts; Christ sees after hearts and loves. Christ's method is the wiser; for if the heart is properly looked after, there will not be so much need, and it will be easier to look after the head. In fact, if the heart is right, the head will be right. If the love is right, the life will be right. There may not be eloquence in the speech, but the tongue will be true if the heart is pure; and the world wants tongues of truth.

It will not listen to tinkling cymbals or sounding brass. A sermon that has more elocution than love in it is the kind of sermon you are taught to preach in the theological schools to-day, and it is not inspiring despondent, weary hearts. Rev. Mr. Grubb said truly that Christ never taught His disciples to preach, He taught them to pray. If a man can pray he can preach, and that old-fashioned kind of preaching is needed to-day. For by communion with God the Holy Ghost a fire of love is kindled and kept ablaze, and love must constrain and consume souls. Charity, like mercy, is twice blessed : "it blesseth him that gives and him that takes." It edifies and builds up. It suffers long and is kind. It does not behave itself unseemly. It seeks not its own. It is the greatest thing in the world. So the way to be great is to study how to love, and then love.

Now I have said if the heart is right

the head will be right. And that is true. It is better to have a right head than an intellectual head. It is better to have a balanced head than a smart head. It is better to have a wise head than a clever head; and the only way to have a wise head is to have a wise heart. Get the heart right, and then no wrong notions can stay in the head. For "as a man thinketh in his heart so is he." Christ teaches us that it is of little importance what thoughts are in the head, but of very great importance what thoughts are in the heart, for a man is made by what he thinks about in his heart. Head thoughts are dreamy and inoperative; heart thoughts are designing and irresistible. Head thoughts are never dangerous or advantageous, unless they are used by the heart. For the heart thought is what is wrought out in life. A man's character or work will be no grander than his heart thoughts, just as an icicle will be

no purer than the water-drops which form it. The moving power in a man is his heart. Get his heart right, and his motion will be right. The centre of a man is his heart. Make his centre good, and the man and his life will be good. It is not of the first importance what goes into a man's head, but it is of the first importance what the state of a man's heart is, for out of the heart "are the issues of life." You cannot make men better by giving them beautiful thoughts, but men must make themselves better by thinking beautifully. And it is impossible to think beautifully unless one is beautiful inside, and one cannot be beautiful inside unless the Holy Spirit dwells in the heart. Then one can think and live. If you worship God in your heart, then your mind is clothed and right. So if your heart is pure you can see God. If you can see God you can think and love. If you can love you can live. And

Jesus says if a man does not love he does not live, he only exists. He who loves the most lives the most. He who sees God the best thinks the best. And if a man has not seen God at all, he does not think at all. A man may imagine he thinks and he may be a great journalist, but any thought that is not complete thought is not true thought, and how can thought be complete which does not respect or know God? In fact God clearly tells us that the thoughts of all those who do not know Him are "fleshly wisdom." So "the wisdom of this world is foolishness with God." And "the fear of the Lord is the beginning of wisdom." Because by fearing and worshipping God in your heart you get to love and know God, and so become wise. Worldly knowledge, like the earth, is sky bound; but spiritual knowledge is celestial, and therefore as far-reaching as the immortal desire of man. So spiritual wisdom is

complete and therefore true. The heart thoughts of the soul in communion with the Holy Ghost are almost infallible, for the heart is the Holy of Holies where God reveals Himself. Except as the soul ear mistakes the voice of Satan for the voice of God, or misunderstands the words of God's voice, the soul knowledge is perfect. It is the most perfect knowledge in the world, for the heart is less liable to err than the head, and if there is no heart perception of God the head perception is valueless. Other knowledge is knowledge about the earth, but soul knowledge is knowledge about man himself and man's God. Other learning is relative, this is real. Other learning is puzzling until this is perfecting. And so you can understand now what the use of the head ought to be: As well as being of service in preparing for and arranging the soul knowledge, it should serve the heart by enlightening its love in reference to

the things of this world. But there is little need of the head collecting facts for the heart to use unless the heart is ready or is preparing to use them. Naturally the heart is not fit to use knowledge, for it will use knowledge for selfish purposes. Only by the Holy Spirit purifying the love of the heart will the heart be capable of wisely using mental facts, and will the mind rightly collect and present the facts for use.

Now, from what I have said you can discern that head wisdom may be gotten from another—another can give it to you, but you must get heart wisdom yourself. Others can give you facts, but they cannot give you faith. Others can give you light, but they cannot give you love. Others can give you proof, but they cannot give you perfection. The unwillingness of others may hinder your head wisdom, but the only thing that can hinder your heart wisdom is your own unwillingness. If you will

deny yourself, your love will increase. If you will seek to please God in all things, your love will become wiser and more perfect. If you will meditate day and night on the law of God's love, your heart wisdom will be as excellent as you can desire on earth. But something else must be attended to: You must practise your love. It is not enough that you worship God in your heart temple, you must display your love for Him in your life. You are to love God, but also your neighbor; and you are to be as wise in loving your neighbor as you are in loving God. You must plan to love those around you. But really love needs no planning. Love God purely, and you will love your fellows. But you cannot love on the horizontal any more than you love on the perpendicular. You cannot love in the valley any more than you love on the height. You cannot love man unless you love God, and you can-

not love man any better than you love God. Love God supremely, and you will be able to serve the souls of men in love. You will know how to love men as you learn how to love God, for love is ever the same principle. The more you praise God, the more you will be able to help men. If you give yourself completely to God, you will be able to give yourself completely to men. And you will know when your wisdom of love in practise is nearing perfection, for the perfection of heart wisdom, as far as its outward thought is concerned, is to love your neighbor as yourself. You do not love your neighbor as yourself unless you make your love intelligent concerning your neighbor's needs and their gratification, and then give yourself to the betterment of your neighbor to the extent that you have been zealous in your own betterment. For you cannot make another better than yourself. You may wish to see

him better, and give money to make him better, but "the soul of improvement is the improvement of the soul." Improve your own soul, and you will be able to improve the souls of others. Improve the souls of others, and the world will be made better. You must not merely improve the minds of others, but their hearts. Your love must inspire and direct their love, and your love must instinctively be as great for others as it has good in itself. Thus will be worked the truest reformation. Please remember, then, you can help the world as much as you choose, for your heart wisdom, which will be your working power, will be as efficient and capable as your soul is sincere.

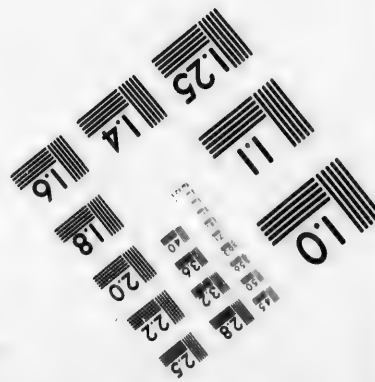
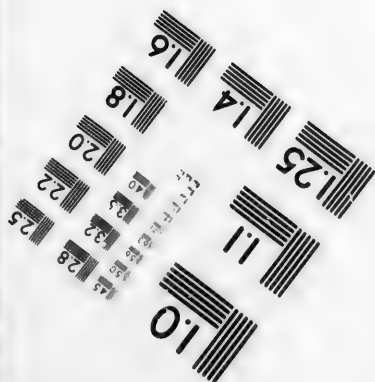
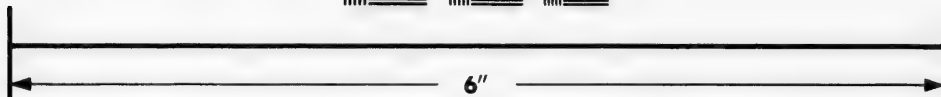
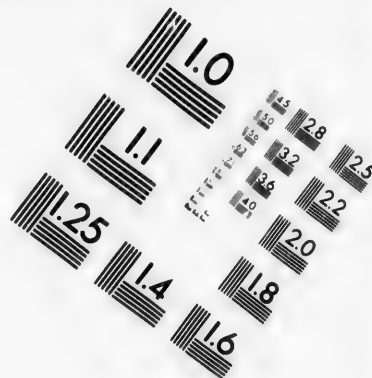
Another thing about heart wisdom is that it enables you to deal skilfully first with self, whereas head wisdom enables you to deal skilfully first and always with others. Head wisdom is selfish; heart wisdom is selfless. Head wisdom

is politic; heart wisdom is philanthropic. Head wisdom is mean; heart wisdom is meek. Head wisdom is bold to possess; heart wisdom is bold to give. Heart wisdom instructs a man how to set his own house in order; head wisdom increases the disorder of the soul. Heart wisdom receives visitors and entertains them; head wisdom receives visitors and bores them. Heart wisdom goes visiting and promotes peace and joy; head wisdom goes vaunting and publishes pride and jingle. Head wisdom is haughty; heart wisdom is humble. Head wisdom is patronizing; heart wisdom is plaintive. Head wisdom is deliberate; heart wisdom is dispassionate. Head wisdom is the wisdom and the way of the world; heart wisdom is the wisdom and the way of God. Head wisdom is diabolical; heart wisdom is divine. The destruction of man is clever, scheming, selfish thought; the salvation of man is clever, scheming,

selfless love. When Solomon said, "wisdom is the principal thing," he did not mean head wisdom, but he meant that with all our getting we are to get understanding of heart. When James said, "if any man lack wisdom, let him ask of God," he did not mean wisdom of thought, but wisdom of love. When Paul exhorted to "walk in wisdom," he did not refer to scholastic deportment, but to a life of intelligent love.

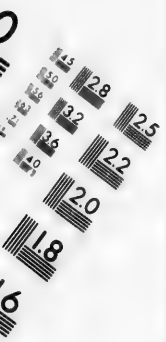
The most perfect example of heart wisdom this world ever had was Jesus Christ. Because the wisdom of Jesus was heart wisdom, the world did not understand Him; nor does it understand Him to-day. Because the heart wisdom of Jesus was fearless, men wondered at Him. Because His heart wisdom was perfect, men hated and crucified Him. For the same reason men to-day do not esteem Christ precious, nor hold fellowship with His Comforter. The carnality, the selfishness, the thoughts of human

hearts make them despise the thoughts and the ways of God. The Jews thought about God ; Jesus loved God. The worship of the Jews was intellectual, and so ritualistic ; the worship of Jesus was spiritual, and so real. The Jews were formal and fastidious ; Jesus was fervent and fascinating. The Jews were traditional ; Jesus was true. The knowledge of the Jews made them exclusive ; the knowledge of Jesus made Him inclusive. The Jews were self-contained ; Jesus was self-expansive. The Jews were bigoted ; Jesus was brotherly. The information which the Jews possessed made them dissatisfied ; the information which Jesus possessed made Him rejoice in spirit. The same facts which Jesus had revealed to Him the Jews had revealed to them, but the selfishness of their hearts darkened their understanding, and they could not be wise. The blood of Jesus Christ must cleanse the heart of Jew and Gentile, before there can be any beginnings



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of true culture and wisdom. For, when by faith in His blood the heart temple is cleansed, the Holy Spirit will dwell there, and make one capable of accepting the thoughts of God and of thinking into those thoughts. The man really does not think, but God dwelling in him thinks through his mind for him to the degree that man will be quiet and simple before God. We must allow the Spirit of God in us to use all our faculties, so that we are made not extraordinary and excellent on some occasions, but pleasant and wise on all occasions. For the Comforter does not desire to do things for us once in a while, but He desires to do all the things we need to do all the time. Everything is sacred, and every day is Sunday when the Spirit is in the heart. We must rest one day in seven, but we should be in the Spirit every day. The Comforter will inspire and empower for all work,—for selling goods as well as for saving souls, for making nets as well

as for fishing for men, for doing business as well as for worshipping God. In the strength of God you are to go wherever you go, and whenever you go. This was the beauty and the secret of Christ's life: "He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him." "As He spake these words many believed on Him." And people will believe in you, and your life will be a beautiful testimony for God, if you please God in all you do; and you may please God in all you do, for as Jesus was fully indwelt by the Spirit so may you be. And here is the virtue of witnessing, and the power of converting the world. Not only so, but thus is heart wisdom, which was the perfection of Jesus, gained. Jesus learned by obeying, and He learned "obedience by the things which He suffered." He did His Father's will, and so knew of "the doctrine." That is the royal path to knowledge for us. Having His Spirit

in us, we must obey the Spirit. Thus we will please God in all things, and come to know God. Obey God, and your knowledge of Him and your influence for Him will be phenomenal. Your heart wisdom, for that is heart wisdom, will be increased abundantly. This is the beauty and the secret of the Christian life, as it was the beauty and the secret of Christ's life. As He loved perfectly, so you will come to love perfectly. As He loved wisely, so you will come to love wisely. As the culture of God refined Christ's whole personality, so that Paul said, "Christ the wisdom of God," so the culture of the Comforter will refine your whole being, until men acknowledge you are a child of God.

In his gospel Luke tells us Jesus "increased in wisdom." It is helpful for us to remember this. Even Christ was not made perfect suddenly. Jesus "increased in wisdom." As far as purity is concerned He was perfect always,

but the truth of love and life and God unfolded gradually before Him as He obeyed God. Our hearts must be made pure as I have said before we can begin to know truth, for unless our hearts are made pure by faith in the blood of Christ the Comforter cannot dwell in us, but "when He the Spirit of truth is come He will guide you into all truth." As far as purity is concerned we must be perfect through the blood of Christ, and then the Spirit will dwell in us and guide into the truth. It is folly to try to know the truth without the Spirit. That is the reason the majority of Christian people have such little knowledge about God, and the reason there is little love in their knowledge. Abstract truth is not Christianity. Christianity is divine truth with a warmth of love behind it, even the warmth of the personality of the Holy Ghost. Increase in heart wisdom therefore necessitates closer fellowship with

the Holy Spirit. As we become possessed with the Spirit, and His gracious fulness increases in us, we will grow in knowledge. We will become "wise as serpents," and yet be "harmless as doves." We will know Whom we have believed. But our attainment in truth will be gradual. For, as we see the light, we must "walk in the light." Our character must be refined by our obedience to the revelations made to us. Knowledge in itself does not refine, but in our doing what we know there is self-betterment. In performing the obligations which truth makes upon us in reference to our own personality and life we acquire prudence and humility, which encourage the Truth-giver to enlighten us further, until we secure a simplicity and strength of soul, or, what is the same thing, possess heart wisdom. Let us see to it then that we increase daily in this knowledge by communing with the indwelling Comforter, and obeying

His least prompting, and it will be eventually true of us that marvellous thing which John says, "ye have an unction from the Holy One and ye know all things." "All things" are two things, for they are divisible into two classes—good and evil. By the Holy Ghost resting upon us we will be able to discern between good and evil, and also be able to defeat evil and to promote the properties of good which we understand. God accounts that a man is proficient, knows "all things," if he wisely apprehends the facts of soul, sin and Christ, and acts in love accordingly. And earthly knowledge is valuable or vain only as, by this standard, it is helpful or hindering in this higher realization and nobler practice of truth.

Now, in concluding these thoughts on heart wisdom, I wish to draw your attention to the analysis which James in his epistle makes of this wisdom from above; for heart wisdom is from

above, is of God. Because the heart which perceives it is born from above, or of God. And the Spirit who reveals it is from above, or of God. And the wisdom itself, being divine reality, is from above, or of God. James says, "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." This is a splendid analysis of heart wisdom or perfected love. By communion with the Holy Spirit in us we are to educate our love, and educated love is to be the salvation of our own soul and the souls in the world. How beautiful this is! How wonderful! How simplifying! How urgent! Not to educate thought, and give it whatever love we can throw in or put in, but to educate love and give it whatever thought is necessary for the accomplishment of its ideal. Study how to love. That is the science of Christ. That

ought to be the schooling of Christians. Let us look briefly at the characteristics of this wisdom as portrayed by James.

Heart wisdom, or the wisdom that is from above, is remarkable for

PURENESS: "First pure."—Worldly wisdom may be pure or impure. Its teachers may be pure or impure. But heart wisdom is pure, for its Teacher is pure, and demands pure capacities for receiving His truth. The very nature of heavenly wisdom is pure, for God is light. All light is pure. God is holy, and the love of God which "is shed abroad in our hearts by the Holy Ghost which is given unto us," is holy love. A true friend ennobles, and the fellowship with the Comforter, our Nearest and Best Friend, ennobles our desires and thoughts.

PEACEABLENESS: "Then peaceable."—About worldly wisdom there is always worry. The more a man knows the more he wants to know. There is a

greed, a lovelessness about mental culture. One wants to possess prizes more than knowledge. Fame is sought for selfish gratification. But soul knowledge is peaceable. The world may not see the peace, but the Christian experiences peace: There is contentment with worldly possessions. There is gratitude for divine grace. There is cessation of carnal thought. There is satisfaction with the truth that is revealing. There is the calmness of the presence of God in the soul. There is the awe of the eternity to be spent with God. Jesus said, "My peace I give unto you," and Jesus gives His peace by giving His Spirit and His love.

GENTLENESS: "Gentle." — Worldly wisdom is boisterous, even if it is eloquent. Learning does not lessen the roughness of the soul—it may hide it. Passion may be rampant, even in a college professor. But the wisdom from above is gentle. That is why it is wis-

dom. The Christian is a self-possessed soul. His powers are in subjection. Because he rules his own spirit he is kindly. He perceives that the Spirit of God is as gentle as a dove, so he is gentle. He is tender-hearted and tender-tongued.

APPROACHABLENESS : "And easy to be entreated."—The next element in heart wisdom is approachableness. A true Christian is always ready to receive guests. Yes, but it means more than that. A true Christian is always ready to receive beggars, book-agents and busybodies. Love is ever approachable. It may not require a caller's goods, but it manages not to send the caller away empty. A smile and a God-bless-you, at least, will be given. Solomon welcomed the Queen of Sheba. So will the wise heart welcome queens or paupers. Jesus turned none away. Love entertains strangers as though they were angels. There is no stiffness in love.

MERCIFULNESS: "Full of mercy."—Earthly wisdom is severely just. Professors are very precise. Executive officers are exact. God is always merciful. His wisdom is perfect. For that reason He is gracious, and the love He begets in His children is forgiving. Love does not demand rights, it performs sacrifices. The perfection of love is charity.

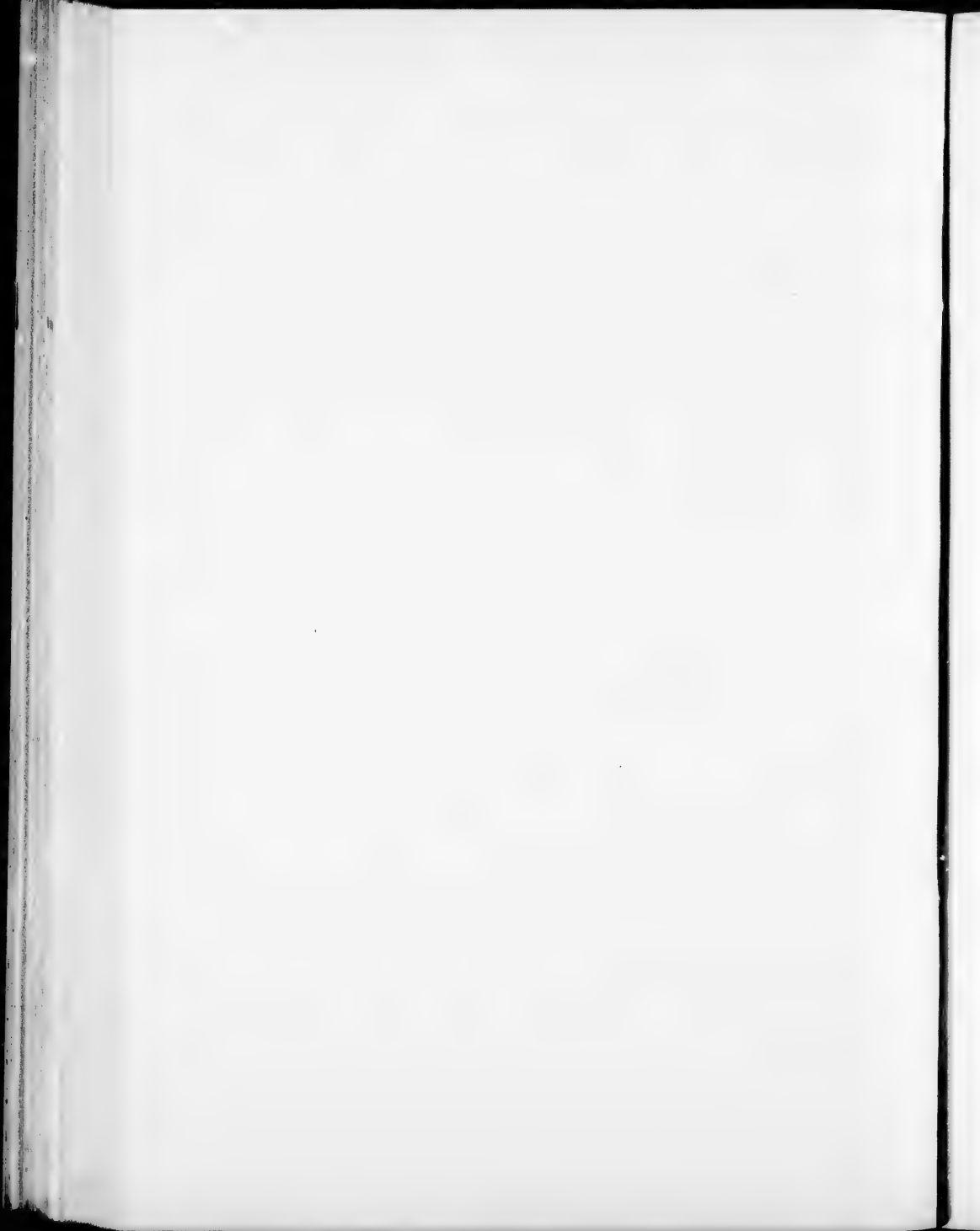
FRUITFULNESS: "And good fruits."—Love that has nothing to show is feigned or impoverished love. A worshipping soul must be a working soul. "He that winneth souls is wise." Helping the poor and visiting the sick are good works, but a Christian should be a conqueror and a comforter of souls. The fields "are white already to harvest." With the sickle of truth love must gather sheaves for the harvest of heaven.

IMPARTIALNESS: "Without partiality."—Heart wisdom is no respecter of persons. Love pours in its blessings wherever there is need. The Christian

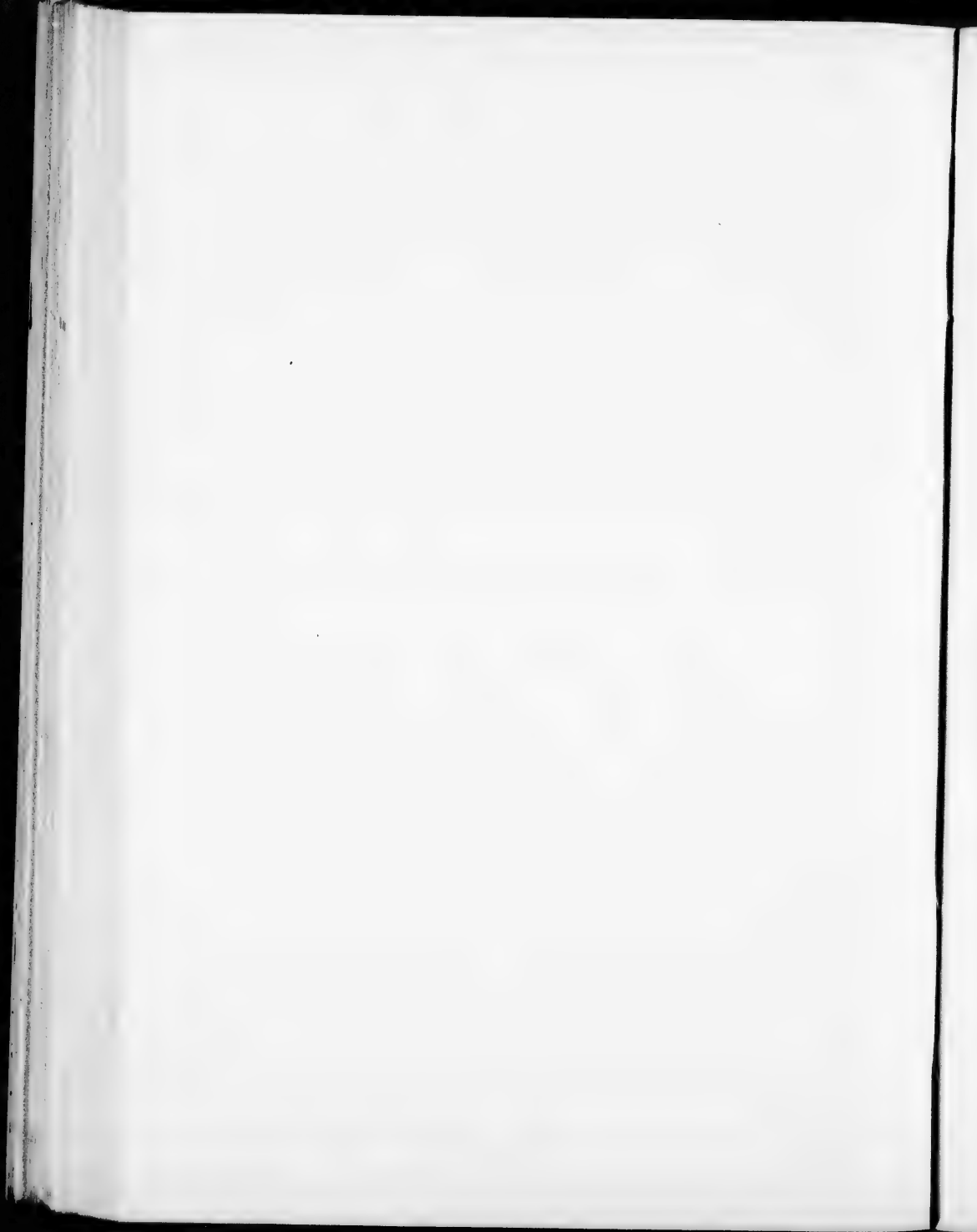
is never bigoted, and is not a partisan. But a Christian must not be indifferent. He must be intense in his zeal to do good, yet he must treat all alike in love. To be impartial is to be well-disposed toward every one.

GENUINENESS: "And without hypocrisy."—Love must "be without dissimulation." There must be a soundness in the soul. A true appearance is not sufficient. A Christian must be true. Love, when constant, is wise. Then it will prevail; then it is love. Honesty must be not a policy, but a principle. Faithfulness is required.

All these characteristics of heart wisdom will be developed and exemplified by the soul which realizes and enjoys communion with the Holy Spirit, the indwelling Comforter, Who will encompass every environment, enable for every undertaking, direct in every duty, and interpret the meaning of God's Word, which the believer must industriously study.



HEART SUGGESTIONS.



## CHAPTER V.

### HEART SUGGESTIONS.

"It came into his heart to visit his brethren the children of Israel."—ACTS vii. 23.

THE only suggestions that are powerful are heart suggestions. Head suggestions lack the force of persuasion. In fact, the heart is the only place where anything is suggested. The head perceives, but the heart hears. The thought of the mind is increased from itself by discerning facts, but the love of the heart is increased from without by discerning voices. The wisdom of the world is gotten by outward attention, but the wisdom of God is gotten by inward quietness. The voice that speaks in the heart may not reside in the heart,

but even if it does reside in the heart the voice is foreign to the nature. By foreign to the nature I do not mean different from the nature, but that the voice is not self-originated. One voice resides in every heart, but another non-resident voice may speak in the heart though it is indwelt by one voice.

In every heart there is either the voice of God or the voice of Satan. The two voices cannot reside at the same time in one heart. The two voices may be heard to speak about the same time in one heart, but, though the one voice is resident, the other is transient as the voice of a visitor. Every man can perceive the two voices speaking in his heart, for the one incites to good and the other to evil. And every man can know what voice is abiding in his heart. If there is in the heart an urging to do things for self, though what is done is beautiful and moral and not disgustingly offensive, the urging is from the voice

of Satan residing in the heart. If there is in the heart an urging to do things for Christ, though what is done seems insignificant and poor and not perfect accomplishment, the urging is from the voice of God residing in the heart. The selfish persuading of the voice of Satan in the heart may not be fully obeyed, for the mental reverence for religion and the social respect of truth will make the person unwilling to fulfil all the selfish desires begotten in him; selfish ambition may only be pursued as far as it is nice. The unselfish persuading of the voice of God in the heart may not be fully obeyed either, for the mental attention to the world and the social love of appearance will make the person unwilling to fulfil all the unselfish desires begotten in him; unselfish ambition may only be pursued as far as it is urgent. A man may not know the voice of God in his heart, and a man may not know the voice of Satan in his

heart. And besides, the voice that is not resident may interject its plea occasionally. But no serious person ought to think lightly of these inward voices, for success or failure in attaining happiness and usefulness from the standpoint of Jesus depends on knowing ourselves. There may be a holy conformity outwardly to recognized standards of goodness, and a serious or joyous hope that somehow everything will come out well because the person has formally fulfilled doctrinal beliefs, but such a heart is not well-pleasing to God. God is pleased always with zeal to know Him, but God is not well pleased unless He is known, for God can be and desires to be known. If we will cease from our own methods of knowing God, for we have, like Israel, zeal which is "not according to knowledge," and take God's own revealed methods of knowing Him, we shall soon come to say with Paul, "I know Whom

I have believed." Christian testimony to-day has little substance in it, and even many excellent performances in the name of Christ that seem to be successful and idealistic are not inspired by faith, which "is the substance of things hoped for." Christianity to-day has little soul in it, because the Spirit of God is not known in the hearts of Christians. The joy of the Lord cannot be your strength unless you realize the Lord, the Holy Ghost, in you, and allow His presence and peace to permeate your personality, and His gladness to gird your soul with glorious strength.

So I ask you to consider these inner voices. You mostly obey the suggestions that are made in your heart, for the suggestions carry with them authority, which, if your will consents, pushes you to performance. Whatever power occupies the throne in your heart commands you and convicts you and controls you. The question for you is,

what power does rule in you? If Satan is in your heart, and he surely is if you love self and are seeking things for self chiefly, then Satan suggests continually what you are to do and you are kept busy fulfilling his behests, and you are worried and worldly, and do not know God and have no time to study God. I assure you that Satan does not manifest his full purpose to you, but he knows you are naturally selfish and so he quietly keeps you seeking and serving self, for in this way you will be kept from seeking and serving God. As long as Satan can keep people contented with themselves or keep them occupied with worldly affairs, he is satisfied, for his work is then accomplished. Satan is not particular how people are deceived as long as they are deceived. It is hard to say to men that the spirit of Satan is in them, if they are careless about Christ and His work; but Christ said harder things than that directly to

the Jews. The spirit of Satan in a man may be a very decent spirit, but so surely as it keeps the man occupied about self it is the spirit of Satan. God's voice may be heard occasionally calling to a life of devotion to Jesus, but, when the echoes or the convictions of God's voice of love die away in the midst of worldly noise and selfish excitement, the soul proceeds with its self-indulgence knowing only the peace and pleasure that come from possessing what is earthly and destructible. I emphasize this truth then, that as long as Satan can keep you from desiring and seeking God he is well satisfied. Satan will give you new friends and will increase your pleasures, and try in every way he can to entertain you if he perceives you are getting weary of self. Then, if you realize whom you have been serving and desire to dethrone Satan, Satan will make his outgoing terrible. He will overcast your soul

with darkness and despair even, but the Morning Star which you have beheld will increase His light and fill you by His comforting Spirit with peace.

If it is sad to tell men that they are "the synagogue of Satan," is it not sadder to tell Christians that they are unacquainted with the Spirit of God in them? Very few believers know the Comforter. Jesus said His disciples would know the Spirit, the Comforter. The majority of Christians imagine they are saved because they have peace in their hearts through trusting in Christ, but they do not realize that this peace is a result of the presence of God in their hearts, and that they should be quiet to apprehend His presence and hear His voice. Indeed this seems like a new doctrine, or a new religion. Yet it is real Christianity, and as orthodox as the promise of Jesus, that if He went away He would send "another Comforter." But, though every

soul, which earnestly repents of sin and consecrates itself to God and trusts in the blood of Christ, is immediately indwelt by the Holy Spirit, many Christians do not even know there is any Holy Spirit. He is in them, giving them what peace they possess and longing to comfort them more, but He is not realized nor loved nor talked to. So Christians cannot understand themselves. They are confused and unhappy most of the time. Not knowing God's voice, which is entreating them to cast all care upon Christ and to "abide under the shadow of the Almighty," they do not obey His voice; for, though they sometimes feel they can trust God very well, they have not strong confidence because they do not realize it is God's voice in them seeking to assure them of His power and love. As a result there is confusion in the soul, for Satan will come speaking occasionally, trying to lead to selfish thinking and living again. What a

wretched state that is I well know, and I sympathize with all Christians who are in such darkness, and may the Holy Spirit lovingly show the truth about Himself to many for their comforting. Although you are converted and your desire is to please God, yet if you do not know the Holy Spirit is in you and do not obey His voice, you will get into distress. Satan will suggest things to you, and you will not be wise enough to defeat him. You will recognize Satan's voice as a familiar voice, for you were acquainted with him in the past, but he will charm your old affections, and not knowing God's presence which should be your protection and strength, you will be deceived and defeated by Satan. I ask you, then, to realize the Spirit of God is in you, if you believe on Jesus, and to be filled with Him as your Comforter. Surrender all to Him. Do not strive to trust God. Ask your heart if God can trust

you. Keep giving up to the Spirit. Consider how He can have more of you. Talk with Him, for He is in you. Tell Him just what you desire, and ask Him to live in you, for you are not satisfied and you wish to glorify Jesus. Commune with Him in this way. Keep talking to Him until you know He hears you. Think about Him. Obey His least prompting, and you will soon commence to realize His presence and to know His voice.

Thus God spake to His children in past times. But God also spoke to His people in other days out of visions, and by signs and wonders. He speaks in all these ways to-day ; but, since Pentecost, every soul may be filled with the Holy Spirit, and God's chief method of speaking to His people is by the Spirit dwelling in them. This is the only way there can be any real knowledge of God. "With the heart man believeth unto righteousness." Heart faith opens the heart

door for Christ to come in by His Spirit, and the Spirit of God in us saves us by keeping us from sin and revealing God to us. I would have you know in fact that the Holy Spirit in us is God in us, and God is not merely an influence or an abstract power. God, Who is in us, is a Spirit with a personality of power and love. He is actually God in us. He will dwell in us in all fulness if we desire Him. He will suggest how we may have more of Himself. He will love us freely. He will gladden us now and eternally.

Heart suggestions are of three kinds. I am now speaking of the suggestions made in the soul by the Spirit of God abiding there.

**SUGGESTIONS ABOUT SELF.**—The Spirit in us will teach us about self. He will tell us how to behave, and we must behave as He says. He will suggest that we do not do some things we have been used to doing. We should

obey His least prompting. And if at any time we are in doubt as to whether it was His prompting, we should act in the way that will be the most unselfish. In cases of perplexity we may ask Him to guide us, and rest assured He will in some way show us our duty. The Comforter is not arbitrary, for He is our Lover and Friend. The Song of Solomon becomes the song of the soul when the Comforter is within. In love He deals with us always, paining us to perfect us. He will show how to deny self, and to bear the cross. There will be real crucifixion, but there will be genuine comforting. He knows the way you take. When He has tried you, you will "come forth as gold." All your plans and thoughts must be submitted to Him. You may feel you cannot do some things He asks of you, but He will enable you. He will supply "your need according to His riches in glory by Christ Jesus." You know if a Briton is

living on British territory, even though the land be narrow and surrounded by a country belonging to another power, yet if the British subject is oppressed by the neighboring enemies of the Crown, all he needs to do is to inform the British magistrate where he lives that he is oppressed by such enemy, and then there will be over him and around him instantly the strong protection of all Britain. So when the Spirit is in you, all you need to do is to call upon Him for aid, for He is the Heavenly Magistrate, and has all power behind Him for your protection. The Holy Ghost in you should be consulted in reference to all matters, that your mind may be relieved from all care, and that your joy may be full. If people insult you, tell the Comforter about it, and say to Him that you will not mind, so long as you have His sweet friendship, what people say. Do not try to make people understand you. Do

not argue about religion with anybody. The Spirit desires you to witness, not to argue. You are convinced. You cannot convince others. That is not your work. That is His work. Do not try to save people. He must do that. Just witness. Just live in loving joy, always hearing what He says, and obeying Him. Rejoice in Him. He is your Fertilizer, Lover and Friend. He is your present supply. Forget all about the past. Forget yourself. Be conscious of Him. Do business for Him and with Him. Take Him into your confidence and into partnership. Ask Him to direct you, to make you wise. These are only a few hints as to how the Spirit will talk to you, and what He will suggest.

SUGGESTIONS ABOUT CHRIST.—The Comforter will reveal Christ to you, and He will do this practically, not sermonically. He will ask you to deny yourself in some way, and if you obey, you

will perceive the beauty of Jesus in your act. Moreover, that is how Christ is "formed in you." By implicit obedience to the Spirit's promptings your habits will become holy, and your character Christly. "Mercy and truth" will meet together in your nature, "righteousness and peace" will kiss each other. Your visions of Christ will be beautiful also. You will meditate on His life and death, and resurrection and glory. But you will only attain Christ as you obey the Spirit. "If any man have not the Spirit of Christ, he is none of His." If any man obey not the Spirit of Christ, he will not know Christ nor be Christlike. You will admire Jesus, but you must obey His Spirit. So, "beholding as in a glass the glory of the Lord," you will be "changed into the same image from glory to glory," "by the Spirit of the Lord." Abraham sent his servant into Mesopotamia to secure a wife for Isaac his son. The servant, you

remember, told Rebekah about Isaac, and emphasized what possessions Isaac had, given to him by his father. Then the servant presented Rebekah with "jewels of silver, and jewels of gold, and raiment." Thus Rebekah became interested in and appreciated the power and kindness of Isaac ; but Rebekah would never have really enjoyed the possessions of Isaac if she had not believed and obeyed the servant, and so come to where Isaac lived. The Holy Spirit is God's Servant in us, showing us what beauty there is in His Son Jesus, and how that the Father hath given all things into His hands ; but we will never possess the virtues and beauties of Jesus unless we obey the Spirit in us.

SUGGESTIONS ABOUT OTHERS.—The Holy Ghost will suggest that you let others have their way. He will show you the nobility of self-sacrifice. He will point out the goodness in people, if there is any, but He will give them in-

spiration for a higher ideal through you. He will teach you to be kind and gentle. You will come to love children and old folks. You will have sympathy with all conditions of men. Your hands will be open always ready to do something for anyone in need. You will behave seemly. You will be led to serve others in various ways. You will unconsciously be a blessing wherever you go. The Comforter will make your whole life a ministry and a fragrance in love. Just according as you resign to Him and obey Him will your goings be established. You can do whatever you will for Christ if you obey God's Spirit. There is no can't or cant when the Comforter dwells in you. God wants people who will obey Him. If you obey Him lovingly He will promote you daily, and promote Christ's work through you. He will show you that Single Tax cannot save the soul. He will encourage reforms, but emphasize

the need of Christ always. He will declare that Christ is the world's chance. The Holy Spirit will test our willingness to serve others. While on a train in the United States not long ago, I was talking with an American soldier who had been down in Cuba. The poor fellow was almost a wreck through drink. I talked to him kindly, and he listened attentively. He knew I was sincere when I told him about Christ, the Friend and Saviour. My sympathy went out to him, and I was wondering what more I could do for him, when a suggestion came to give him the little Bible from which I was reading. It was a precious Bible to me, for, as well as being a beautiful vest-pocket Book, it was the Bible I had with me in my trip over Palestine, and I had marked in it the places visited. So, when the voice of the Spirit said give the soldier your Bible, I began to argue the matter within myself. But I sud-

denly perceived I was grieving God's Spirit, so I instantly gave the Bible to the astonished soldier, who promised to read it. Then peace possessed me. In peculiar ways the Comforter will try us, and direct us in our work of love, so implicit obedience is necessary.

Now, you will discern that I have been talking to you about being guided by the Holy Spirit. "As many as are led by the Spirit of God they are the sons of God." Just as the professor of hypnotism mesmerizes the individual who becomes his subject so that he will do whatever the professor suggests, so the Spirit of God will control us if we are humble enough to allow Him, and He will impress upon us things which we will gladly do. But we should not think every impulse is from God. Satan may try to deceive us. If any impression is from God's Spirit the conviction will remain with us, and urge us to the performance of that thing as our duty.

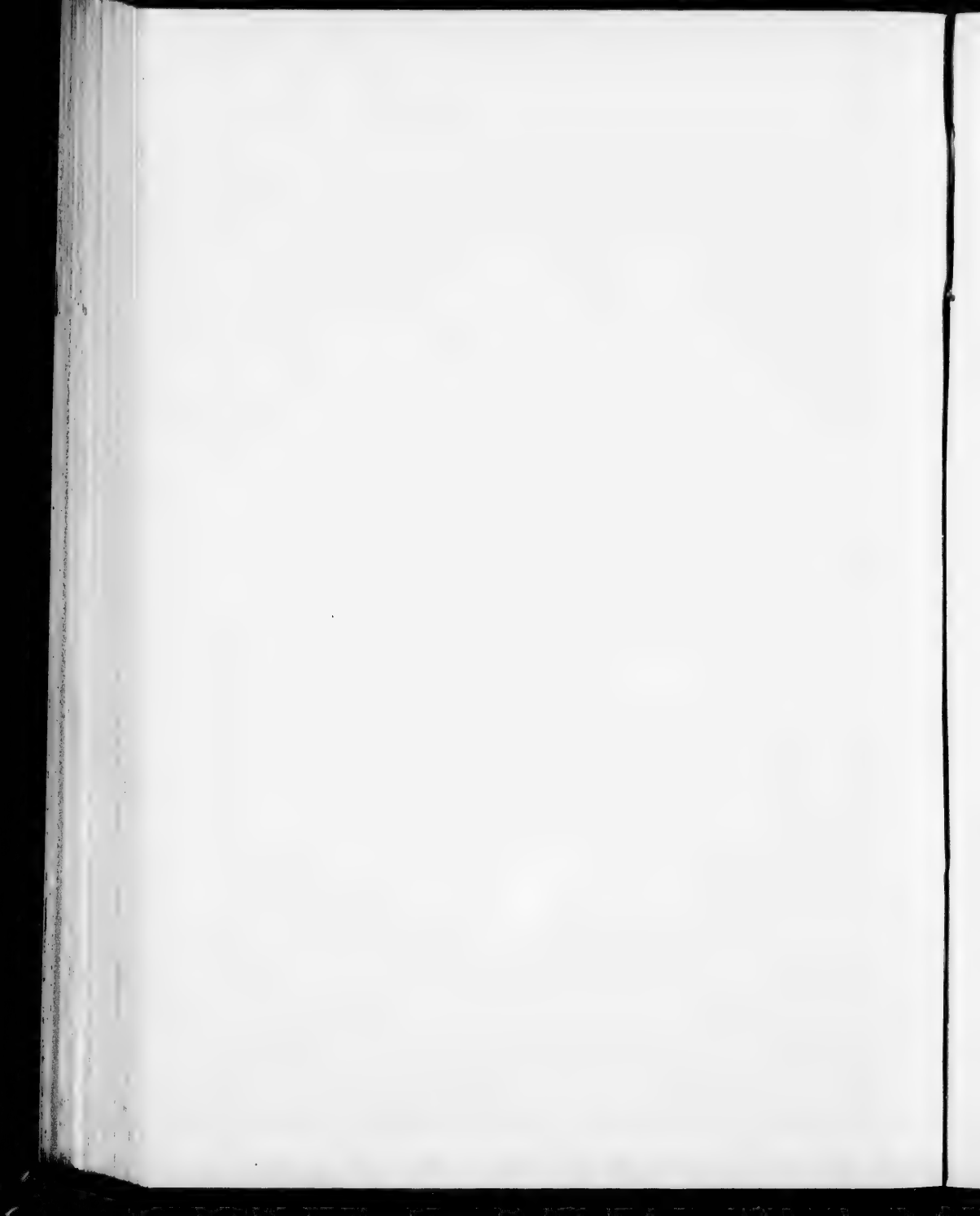
We should receive the fulness of the Comforter daily, and then commune with Him in our hearts, and get to know His voice or promptings. We have two external methods of knowing that a suggestion in our heart is of God, if we are in doubt. Any suggestion that is of God will be corroborated by God's written Word, the Bible, and by circumstances. The Spirit's impression, the Bible, and circumstances—these three, says Rev. F. B. Meyer, are always in line or always agree. I pray that you will make room for the fulness of the Comforter, and invite Him in and get to know Him. He will beautify your soul and life, and use you. Be quiet to hear His voice, and then be quick to obey. Remember you must meditate in God's Word regularly, and listen in its Eden Garden for the voice of the Lord God among the promises.

“ Just to let Him speak to thee  
Through His word,

Watching that His voice may be  
Clearly heard ;  
Just to tell Him everything  
As it rises,  
And at once to Him to bring  
All surprises ;  
Just to listen, and to stay  
Where you cannot miss His voice ;  
This is all, and thus each day  
Communing with Him you'll rejoice.

“ Just to ask Him what to do  
All the day,  
And to make you quick and true  
To obey ;  
Just to know the needed grace  
He bestoweth,  
Every bar of time and place  
Overfloweth ;  
Just to take thy orders straight  
From the Comforter's command ;  
Blessed day, when thus we wait  
Always at our Sovereign's hand.”

HEART MEEKNESS.



## CHAPTER VI.

### HEART MEEKNESS.

"Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi. 29.

**T**HE natural heart is proud. It may have little to be proud about, but it is proud nevertheless. Some folks take pride in keeping proud, and about all they really have to be proud of is their pride. Starch is a social requisite. People imagine they must present a nice and a bold front. Maintaining dignity is the occupation of many persons. But that kind of living is very wearying. It is costly to the soul to buy respect. It pays to earn what you receive, for no one can then mortgage your honor.

What Jesus desires to accomplish for each of us by His indwelling Spirit is naturalness. The disciples wished to know who was "the greatest in the kingdom of heaven." "And Jesus called a little child unto Him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." If we do become "wise as serpents," we are to be "harmless as doves." The one thing to do is to become simple. We are too complex. We should be transparent. Even in our religion we are too professional. Thus we miss the end of religion, which is meekness and lowliness of heart.

Heart meekness is not the same as head meekness. The only time the head is ever meek is when it is weak ;

the only time the heart is ever meek is when it is strong. Head meekness is premeditated ; heart meekness is un-studied. Head meekness seeks favors ; heart meekness gives favors. Head meekness is affected ; heart meekness is unaffected. Head meekness is modest ; heart meekness is unpretentious. Lowliness of heart is winsome ; lowliness of mind is admirable. Lowliness of heart wins friends ; lowliness of mind wins favors. A person may be meek in mind, and yet not be meek in heart, for a person may be pleasant for selfish purposes. Mental culture enables one to be politic in professing obeisance ; heart culture enables one to be devoted. If a man is meek in heart, he will become meek in mind. The love of the heart will control the thought of the mind, and make the person true and sympathetic.

Christ asks us to learn of Him, for He was "meek and lowly in heart." How

meek Jesus was! What counsel He returned for cruelty! What comforting of truth He gave for crowns of thorns! What thoughts he exchanged for threats! What testimony He gave in the midst of treachery! People betrayed Christ, but Christ befriended people. Men forced Christ, but Christ forgave men. He was delivered to death, but He delivered from death. The weary found Him, but they never found Him weary. The mob railed murder at Him, but He railed mercy at the mob. His enemies petitioned earthly powers to condemn Him; He petitioned heavenly powers to forgive His enemies. Jesus was always humble. He would not take any advantage. He would not blame anybody. He would not sentence the guilty. He would not be harsh to the weak. He did not demand His rights. He did not destroy anything. He did not accuse anybody. He was considerate and

compassionate. He was gracious and gentle. He was contented and courteous. He was a wanderer and abused, but He "came not to be ministered unto but to minister." He came not to receive applause, but to give approbation. He came not to make devotees, but to make disciples. He would stoop to write love in the sand, but He would not stand to write law against a soul. He preferred the expediencies of love to the extremities of law. He lived urging men to be true; He died that men might be true.

The world needs the humility of Jesus to-day. Boasters are abroad. Egotists are enjoying the envy of their enemies. Over-capitalization is overcoming the laborers. Greed is gaining and grinding. "Jealousy is cruel." Haughtiness has lifted on high its head. "All seek their own, not the things which are Jesus Christ's." Selfishness is strong. Modesty is missing. Bigotry is brag-

ging. Christian people must give new examples of self-denial. Charity must begin at home. The disease of "touchiness" must decrease. Individuals must not look for insults. Criticism must not be cared for. Applause must not be asked. This prayer must be prayed :

" Keep me little and unknown,  
Prized and loved by Thee alone."

Only as hearts are refined by the indwelling Spirit of God will they be truly humble. Only as men are purified by fellowship with the Comforter will they be meek. Only as Christians are controlled by the Holy Ghost will they be courteous. The Holy Ghost will show that there is nothing to be proud about. He will enlighten and energize by love. He will make us meek. He will humble us. He will keep us humble. He will show us how to walk humbly. He will simplify and sweeten our life. He will take care of our honor, and yet we will

be honorable. He will make our love overflow. He will teach us that "charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up ; doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things." The Comforter will convince us that His love never fails, and that true "charity never faileth" to be humble.

Now heart meekness is the secret of the Christian's rest. Jesus said, "ye shall find rest unto your souls." Soul rest is the only kind of rest. And we are to secure this rest by taking His yoke upon us. His yoke, says Drummond, is His way of looking at life. Look at life as Jesus did, and you will grow contented, loving, humble. Jesus looked at life from the heavenly side :

"It is more blessed to give than to receive." So he died to self, and in that is the secret of rest. We must learn this. We will grow more restful as we grow more selfless.

The secret of rest is humility, but the secret of humility, as you have discerned, is to be in communion with the Comforter. Receive the fulness of the Holy Spirit from the risen Christ. Confide in Him, for He abides in you and is your heavenly Comforter. Ask Him to make you humble, and he will gradually unman you. Ask Him to "let this mind be in you which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." The Comforter will see that you are

crucified, if you wish to be humble, but He will prepare "spices and ointments" for each resurrection. You will be brought low by Him, but you will be loved by Him. He will crush the pride out of your nature, but He will clarify the peace of your soul. And this will be your heart perfection. In humility you will live and love. Surrender all to the Holy Ghost. Ask Him to keep you, to hold you, to guide you. Then live trustingly, committing all to Him. Be natural and simple, or else there will be a selfishness about your very meekness. Be a child to the Spirit, happy and obedient. Be friendly with Him, loving and confiding. And if you are meek in this way before God, you will be meek before men. If you are humble in heart, there will be manifested the beauty of the humility of Jesus in your life.

In concluding I wish to draw your attention to some of the precious promises in the Bible referring to meekness :

THE MEEK ARE OF GREAT PRICE IN THE SIGHT OF GOD: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—God loved Moses because he was meek. God does not respect ostentation. He desires simplicity. If you would like God to love you very much, be very meek.

THE MEEK WILL BE BEAUTIFIED WITH SALVATION: "For the Lord taketh pleasure in His people, He will beautify the meek with salvation."—If you are truly humble, God will honor you. If you are contrite and sincere, you will be saved to the uttermost. If you are meek, you will certainly be beautified by the Holy Spirit dwelling in your heart, and your body will be the

temple of God. Your personality will be refined, and your life will exhibit the graces of the Spirit.

THE MEEK WILL BE GUIDED IN JUDGMENT: "The meek will He guide in judgment, and the meek will He teach His way."—Only the meek can be guided in judgment. Haughty persons cannot be taught anything. God will respect the desire of the humble, and will give them knowledge of Himself. This knowledge will enable the meek to "judge righteous judgment." The ideas of the meek are generally correct.

THE MEEK SHALL INHERIT THE EARTH: "Blessed are the meek, for they shall inherit the earth."—Those who honor God by their lowliness before Him, and their trust, shall have as much of the earth as they need. "All things" are theirs through Christ. God will supply all their "need according to His riches in glory by Christ Jesus." "Trust in the Lord and do good, so shalt thou

dwelt in the land, and verily thou shalt be fed."

THE MEEK SHALL INCREASE THEIR JOY: "The meek also shall increase their joy in the Lord."—Humble hearts will be made glad by the God Whom they seek. Their joy will be increased, because it is not dependent on worldly things, but on God. God gives the best last, but His first is infinitely better than the world's best. The heart which is indwelt by the Holy Spirit will experience increasing raptures. As the Comforter is known and obeyed, living will be delightful in the Lord.

"I am happy each glad morning,  
All my being sings His praise ;  
Every moment I'm rejoicing  
In the favor of His ways.  
Now 'tis pleasure to obey Him,  
And the joy His gifts afford  
Makes each duty so delightful  
In the service of the Lord."

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